THE UNOCCUPIED MISSION FIELDS OF AFRICA AND ASIA

10/6

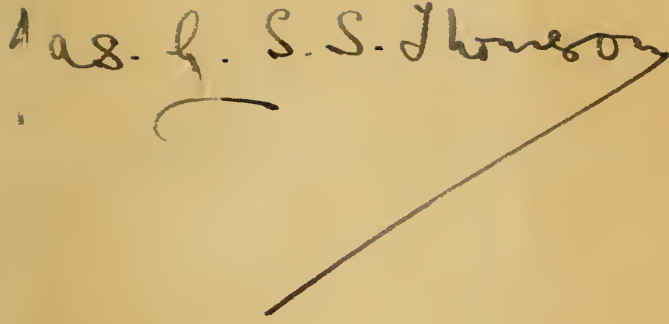
BOSTON UNIVERSITY

COLLEGE OF LIBERAL ARTS

Library

GRADUATE SCHOOL

AFRICAN STUDIES



THE UNOCCUPIED FIELDS

THE KHAIBAR PASS (Looking into Afghanistan)

This is the main gateway into the domains of the Amir. The white building in the valley is the Ali-Mesjid, beyond which no missionary has ever gone. (Photograph by Hon. M. Waldgreve, published by permission.)

Frontispiece

The UNOCCUPIED MISSION FIELDS *of* AFRICA AND ASIA

BY

SAMUEL M. ZWEMER, F.R.G.S.

SECRETARY STUDENT VOLUNTEER MOVEMENT,
MISSIONARY TO ARABIA

London: MARSHALL BROTHERS, Ltd.
Keswick House, Paternoster Row, E. C.

1911

Copyright, 1911, by
STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
ALL RIGHTS RESERVED

BV
3500
F 111

To All

WHO DARE, ENDURE AND SUFFER ON THE
BORDERMARCHES OF THE KINGDOM,
AND ENTER THE UNOCCUPIED
TERRITORY OF
THE KING

"The night lies dark upon the earth and we have light;
So many have to grope their way, and we have sight;
One path is theirs and ours—of sin and care,
But we are borne along, and they their burden bear,
Footsore, heart-weary, faint they on the way,
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.

"Father, why is it that these millions roam,
And guess that that is Home, and urge their way
Is it enough to keep the door ajar,
In hope that some may see the gleam afar,
And guess that that is Home, and urge their way
To reach it, haply, somehow and some day?
May not I go, and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love Thy love portray?
And news of Home make Home less far away?"

—Rev. R. Wright Hay.

PREFACE

THE purpose of this book is to give a survey of the extent and condition of the wholly unoccupied mission fields in Africa and Asia including Malaysia, from the standpoint of Protestant missions, and to consider the questions that bear on their occupation.

The continent of South America has not been included for two reasons: the missionary problem there is so largely bound up with the condition of the Roman Catholic Church and has therefore such special character that it requires specific treatment; and the continent as a whole with its unoccupied sections and large neglected non-Christian population has already received attention in mission study text-books. To include South America would, moreover, have been impracticable in the compass of one volume for use in study classes.

The unoccupied fields of the world are a new subject for consideration and the data for an altogether accurate and all-embracing survey are not yet complete. The entire world-area has not yet been wholly covered by the tracks of the explorer, much less by the triangulations of the surveyor or the tours of missionaries; nor has any kind of census been taken in many of the great unoccupied fields of the world. As long, therefore, as geography and ethnography can only give estimates and probabilities, a missionary survey also can only deal with approximate figures. Where statistics are used, they are

taken in nearly every case from the "Statesman's Year-Book" (1910), or where this failed, conservative estimates were made from recent books of travel and the letters of correspondents. For the rest, the bibliography gives the sources of information and indicates lines of further study. As far as possible all the references and authorities are recent. The book deals with present conditions. It tells of things as they are to-day.

Its argument can be briefly expressed as follows: at the beginning of the twentieth century of the Christian era and after more than a century of Protestant world-wide missions, there are still a score of wholly unoccupied fields (Chapter I) and many sections of fields (II), where the obstacles and barriers seem well-nigh insuperable (III), but where the moral degradation and spiritual destitution of the peoples (IV and V) and the strategy involved in the occupation of these fields (VI) call for heroic, persevering, pioneer effort on wise lines (VII) with the sure promise of ultimate success (VIII).

The careful investigations of the present condition of the whole non-Christian world carried on in connection with the World Missionary Conference held at Edinburgh, 1910, by its Commission I, together with the emphasis now being placed upon the practical interpretation of the Watchword of the Student Volunteer Movement by missionary leaders and organizations, surely emphasize the *timeliness* of this attempted survey.

To quote from the findings of Commission I of the Edinburgh Conference:

"The unoccupied fields of the world have a claim of peculiar weight and urgency upon the attention and missionary effort of the Church. In this twentieth century of Christian history there should be no unoccupied fields.

The Church is bound to remedy this lamentable condition with the least possible delay. Some of these unoccupied fields are open to the Gospel, such as Mongolia and many regions of Africa. In certain fields there are difficulties of access to be overcome. Both in Africa and Asia there are large regions belonging to the French Empire in which there are no Christian missions. There are other fields where political difficulties seem at present to prevent occupation, such as Tibet, Nepal, Bhutan, and Afghanistan. But the closed doors are few compared with the open doors unentered. It is the neglected opportunities that are the reproach of the Church. A large proportion of the unoccupied fields are to be found within the Mohammedan world, not only in Northern Africa and in Western Asia, but also in China. Indeed, by far the greater part of the Mohammedan world is practically unoccupied."

In view of this last statement no apology is necessary for the fact that the problem of Islam occupies a considerable part of the discussion in Chapters IV and VI.

One other reason might be given for the timeliness of this presentation. There is just now on the part of some a strange criticism of the Gospel to the effect that it lacks virility and is weak and flabby for the rough and tumble struggle of every-day life; that it does not appeal sufficiently to the heroic or the fighting spirit which is so much needed in our day. Surely no one can study the social conditions in the unoccupied fields of the world and the almost insuperable obstacles which face those who try to better these conditions without realizing that in the warfare of Christian missions against the forces of darkness and degradation there is abundant opportunity for the highest heroism, and the call to occupy

these fields is to the strongest manhood of the Church. Here is "the moral equivalent of war" which thoughtful men say we need in an age of luxury and self-indulgence.

If the unoccupied fields of the world are to be occupied for Jesus Christ and by Him, those who have surrendered their lives to His service and are willing to dare and endure must enter these fields. The book has therefore its special message to student volunteers.

SAMUEL M. ZWEMER.

On board S. S. Kőnig Albert,
September 15, 1910

CONTENTS

CHAPTER I

THE HEART OF TWO CONTINENTS

Once the whole world unoccupied—Paul's ambition—Carey's missionary program—The situation to-day—Two-fold division of the unoccupied fields—Greater and smaller areas—The heart of two continents—Central Asia and Central Africa—The roof of the world—The character of the people—The variety of races and of environment—In Central Asia—The character of the Afghan—The Arab—The Tibetan—Men and women—The Pagan races of Africa—Afghanistan—Baluchistan—Chinese Turkistan—Its resources—Routes of travel—Russia in Central Asia—Its large cities—Commerce—Railways—Siberia—Mongolia—Tibet—Nepal and Bhutan—French Indo-China—Area and population—Arabia—Its neglected provinces—Africa—The Senegal District—Northern Nigeria—Somaliland and Abyssinia—Summary of the situation—Lines on Gordon's Statue.

Page 1

CHAPTER II

SMALLER AREAS AND UNREACHED MILLIONS

Malaysia—Banka and Billiton—The Malay States—Western Sumatra—The Barbary States—Aggregate populations untouched—Uncultivated sections in unoccupied fields—Their importance—Certain difficulties in dealing with these areas—Mission comity—Concentration or diffusion—Japan an example—Distribution of forces in Japan—Neglected districts—Table—Unoccupied fields in India—Their location—United Provinces—Central India—Bhopal Agency—Conditions in Bengal—Table

—Sindh—China and its evangelization—Growth of one mission—The unfinished task in China—Cities without missionaries—Honan Province—The Edinburgh Conference report on China—The Moslems of China—Prayer for the unoccupied fields.

Page 33

CHAPTER III

WHY STILL UNOCCUPIED

Lack of vision and faith—Lack of men—External hindrances and difficulties—The remaining obstacles naturally great—Physical, political and religious barriers—Livingstone's saying—Unexplored sections of Africa—Central Borneo—Arabia—The largest unexplored area of the world—Central Asia and its geographical problems—Hardships of climate and difficulties of communication—In Tibet—In Papua—In Afghanistan—In Africa—How to meet these difficulties—Bishop Bompas' testimony—Dr. Northcote Deck—Difficulties of climate and health disappearing—Political opposition—In India—French Colonial Africa—British Government in regard to Islam—Russia—Moslem governments—Afghanistan—The intricacy of the situation in this field—Religious intolerance—Fanaticism in the Sahara—Arabia—Atjeh—Abyssinia—Somaliland—Intolerant Mecca—Christians at Mecca—Hejaz Railway—The great closed land, Tibet—Breaking down of barriers—The Amir's speech at Lahore—Dr. Kumm's journey—Col. Wingate's testimony—God the Opener .....*Page* 59

CHAPTER IV

SOCIAL CONDITIONS

The present emphasis in missions—The sociological problem—The unity of the race—Christian civilization and the non-Christian environment.—The city problem—If ours were a heathen city—Dr. Dennis' classification of the social evils of the non-Christian world—The general situation—Paul's indictment—Present social conditions in the Dark Continent—The slave trade and its horrors—Lack of economic progress—Tibet needs the gospel of soap—The Mongols—Lack of sanitation in the great cities of Central Asia—No settled government—Brigandage—

Famine and plague—Social evils—Ignorance and superstition—Instances of the latter in Persia and Afghanistan—The Amirs charm—Amulets and their use—Moslem superstition—Native quackery in Kordofan—Witch doctors—Treatment of the sick—Crude surgery—Afghan dentistry—The treatment of criminals; cruel punishment and tortures—Cannibalism in Malaysia and in Africa—Instances of cruelty in Afghanistan—Prison life—Punishment in Tibet—Disposal of the dead—The scavengers of Lhasa—The Buddhist Sheol—Moral degradation—The condition of women and children in Afghanistan; in Central Asia—The cry of the children of Kashgar—The pilgrim cities centres of immorality—Temporary marriages at Mecca—The condition of womanhood in non-Christian world—Dr. Kumm's testimony regarding the Sudan—Women in Afghanistan—The women of Tibet—Conclusion—The Gospel the only hope for social progress ... *Page* 95

CHAPTER V

RELIGIOUS CONDITIONS

No part of the world without religion—Herbert Spencer—The capacity for religion universal—Major Leonard's testimony—The effect of civilization without the Gospel—In Papua—The Bedouin of Arabia—The non-Christian religions have all had their trial and failed—"By their fruits ye shall know them"—Islam in Arabia—Palgrave's testimony—Vambery—Lamaism in Tibet—Its character—Ritual—Prayer—Wheels and their use—A land swarming with priests—Spiritual ignorance and moral degradation—Miss Marston on Buddhism—Animism and Fetichism in the pagan world—Cannibalism and its sacrificial significance—Warneck on the hopelessness of heathenism—The evangelization of pagan Africa means the creation of a new civilization—Untruthfulness and distrust in the animistic world—Special characteristics common to all the non-Christian religions—Degrading conceptions of God—Religious tyranny—Scandalous lives of the religious leaders—The gods of Africa—The pagans of Siberia—Their horse sacrifice—Superstition in Annam—Life in a Buddhist monastery—The Lamas of Tibet—Their ignorance and debasing customs—Their power over the people—The Dalai Lama—The immuring of monks—Islam and its monotheism—Schlegel's char-

acterization—The religious leaders of Islam—Their spirit and their power—In Afghanistan—In Egypt—The pagan priesthood in Malaysia—In Kordofan—Among the Buriats—The unoccupied fields of the world still living in the era B.C.—The prayer of Asaph.....*Page* 123

CHAPTER VI

STRATEGIC IMPORTANCE

Why should they be occupied?—Reasons in general and in particular—Destitution and neglect are the strongest possible arguments for their occupation—Dying races need the Gospel—Virile races must be won—All races belong to God—Bishop Carpenter's words—Christ's command universal—The strategy of the apparently insignificant—Unrecognized possibilities—The occupation of these fields and the second coming of Jesus Christ—The glory of God at stake—Some fields now unoccupied were once Christian—Regaining lost territory in Central Asia—North Africa—Arabia—The veiled Tuaregs—Special reasons in addition to these general reasons—Strategic races in Africa—The Moslems of China—Those in Russia—Missionary Högberg on the strategy of Central Asia—Robert Clark—The importance of Afghanistan—Russian advance in Central Asia—The danger of neglected lands—Kafiristan as an example of lost opportunity—The urgency because of railway expansion especially in Africa and Central Asia—The situation in Chinese Turkistan—Why Arabia should be occupied—Railways and politics—The Arabic language and its influence—The Arab race—These are strategic times—The crucial problem to-day in Africa—Islam or Christianity—Testimony of missionary leaders—Bishop Tucker—Dr. Weston of Zanzibar—Dr. Holland of Baluchistan—Dr. Miller of Nigeria—Gairdner from Cairo—The present Moslem advance in Africa—Its direction—Its character—Forces which favor its spread—Higher culture—Colonial governments—Low moral standards—No caste—Because of the march of civilization we must preoccupy these fields—Afghanistan an example.....*Page* 153

CHAPTER VII

THE PIONEER AND HIS TASK

The reproach of long neglect—Factors in the problem of occupation—Concentration or diffusion—The character of the man and the nature of his mission—The pioneer in a class by himself—Kipling's lines a challenge—The witness of Chalmers and Livingstone—The kind of man needed—Major General Haig's testimony—Hardships in Tibet—The pioneer missionary a soldier—He needs a sense of humor—This fact illustrated from Arabia and Baluchistan—Becoming all things to all men—The Bishop of Lebombo—He must be a man with a message—The Arab who recognized Christ—How Dr. Rijnhart interpreted the parable of the good Samaritan—The medical missionary and his power—Work for the scholar and the linguist in the unoccupied fields—Languages without the gospel—The Gospel in Laotian—The distribution of the Scriptures in Siberia—The Bible knows no frontiers—The organization of a pioneer mission—Lessons to be learned from the past—The need of thorough preparation—Prudence and common sense needed—Unwise methods—Climate and health—The Apostle Paul our example—The pioneer missionary must be willing to endure hardship—The call for single men—Colonel Wingate's words—On the choice of a location—A page from the story of the Arabian mission—How stations were selected and occupied—Attempts to enter Tibet and the present opportunity—Central Asia and the frontier of India—How to occupy Russian and Chinese Turkistan—The unoccupied fields of Africa—History of attempts to enter the Sudan—The price of success—We must march to the song of the dead.....*Page* 183

CHAPTER VIII

THE GLORY OF THE IMPOSSIBLE

The passion of the Anglo-Saxon for exploration—Sir Ernest Shackleton and the call of the north—Sven Hedin—Dr. Susie Rijnhart—Her plea for Tibet—The little lone grave—Tertullian's words—"I believe because it is impossible"—The Afghan martyr—"Who follows in His train?"—The call to sacrifice—With

Christ the impossible becomes possible—Missions are warfare —Raymund Lull's words—The call to loneliness—Inverted homesickness—The passion of the homeless Christ—The Song of the Foreloper—The ordination of the piercéd hands—Bishop French, of Lahore, and his spirit—Paul's ambition—Why the early Christians evangelized the Roman Empire—The difficulty of the task is the inspiration—Neesima—Högberg—Judson—The watchword of the Student Volunteer Movement—Its present-day interpretation—The unoccupied field and the unoccupied life—Phillips Brooks' challenge—The last will and testament of David Livingstone..... *Page* 215

ILLUSTRATIONS

	FACING PAGE
The Khaibar Pass	*Frontispiece*
Statue of Gordon	30
Heathen Battaks of Sumatra	34
Kairwan, Tunis	42
The Grand Shereef of Mecca	64
Caravan Crossing the Sahara	70
Lamas from Sikkim	88
Types from Baluchistan	96
Medical Charms from Kordofan	104
Buddhist Leader from Bhutan	130
Symbols of Lamaism and Buddhism	132
Idols from New Guinea	136
The Dalai Lama of Tibet	142
The Veiled Men of Tuareg	158
Woman and Children, Timbuctu	158
A Sky-Scraper in Arabia	166
Sudan Express Advertisement	166
A Woman of Nepal	202
El-Wad, in Southern Algeria	220
Lhasa, the Capital of Tibet	224

MAPS

Central Asia	10
Tibet	20
Southwest Africa	26
Sumatra and Indo-China	36
Province of Honan, China	51
Arabia	84
Afghanistan and Baluchistan	112
Malaysia	126
Central Sudan	176
Abyssinia and Somaliland	210

THE HEART OF TWO CONTINENTS

"At the funeral of the great Duke of Wellington it was considered to be a mark of solemn respect that the obsequies should be attended by one soldier from every part of the regiments of the British Army, and it is a part of the Saviour's glory that one jewel be gathered to His crown from every tribe of the lost human race. It is an honor to secure for our Lord one such jewel from even the remotest tribe."

—Bishop William Carpenter Bompas.

"In addition to the magnitude of the need, the unoccupied fields have an interest and importance peculiarly their own on the score of difficulty of access. These fields are the enemy's citadels, the high places of his dominion, flaunting defiance in the face of a militant Church. They are the Gibraltars of Satan's power, perched in some instances, in what might be compared to eagles' fastnesses, and in other places set, like islands, amid an ocean of unnavigable sand. Are they never to be stormed? Is the reproach that their unoccupied character brings upon Zion never to be rolled away?"

—Rev. James Douglas, in the "Missionary Review of the World."

Chapter I

THE HEART OF TWO CONTINENTS

Once the whole world was unoccupied territory. Christian missions had not begun; the first Missionary came unto His own and His own received Him not. He Himself told us that "the field is the world," and Christianity sets forth universal claims. Christ gave His disciples a world-wide commission and Christianity's challenge in all ages and to all peoples has been that it is the only and all-sufficient religion. This claim must be vindicated by carrying the Gospel to every creature.[1]

When Saul saw the vision of the risen Lord on the road to Damascus and heard the great command anew from the lips of His Master, the whole Roman world with the exception of Palestine was an unoccupied mission field. The apostle to the Gentiles began his work at Damascus and Antioch, and then, driven by the spirit, he pressed on to regions beyond, preaching the Gospel from Jerusalem even unto Illyricum, and made plans to go from Rome into distant Spain. Because of this world-wide vision and the urgency of the task, he writes to the Christians at Rome: "So have I striven to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation. But as it is writ-

[1]Harnack, quoted in R. E. Speer's, "Missionary Principles and Practice," 125.

ten, 'To whom he was not spoken of, they shall see; and they that have not heard shall understand.' "[1]

Paul's companions and successors continued to carry out this program, until the spread of Christianity in the first century of the Christian Era became a supernatural event in history. Yet at the close of the apostolic age, the world was still largely unoccupied. The modern era of English missions began with Carey. When he wrote his investigation of the missionary problem[2] (that wonderful epitome of the conditions and the needs of the non-Christian world in his day), it was true that discovery and exploration had vastly widened the horizon of missions, and the world was more Christian than in the days of Paul, but it was still largely unknown, only partially discovered and very sparsely occupied by missions. Africa was unexplored, China unknown, Central Asia unvisited, and the principal mission fields of to-day closed by barriers and difficulties which seemed insurmountable.

Now at the beginning of the twentieth century Missions have made such rapid progress that there is an impression in some quarters that all doors are open, and that the problem of evangelization has become one of opportunism simply depending on an adequate supply of men and means. The statement has even been made that Tibet is the one country to which the Christian missionary has not penetrated! But this is not the case.

In contemplating the unparalleled progress of the work of missions in recent years and the wonderful oppor-

[1]Romans 15:20, 21.

[2]William Carey, "An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen." (London, 1892, Reprint.)

tunities which challenge the Church to win whole nations, we must not be blind to the fact that there is still work which remains to be *begun,* as well as work which remains to be finished, if the plan of campaign is to be all-inclusive in its scope. There are still many portions of the world and great areas of population without organized missionary effort; where the forces of evil hold their own as securely as if the Saviour had never conquered; where the famine-stricken have never heard of the Bread that came down from Heaven for the heart-hunger of the world; where the darkness of superstition and error has never been illumined by the torch of civilization or the light of the Gospel.

In attempting a survey of these unreached millions a two-fold division of the unoccupied sections of the world field is natural. First, there are great stretches or areas, countries or provinces, wholly untouched by missionary effort, and not included in any existing scheme of missionary operations. There are also smaller sections or portions of countries and provinces included sometimes within the scheme of existing missionary operations but not yet occupied. The former are unoccupied because of special hindrances, difficulties and barriers inherent in the missionary problem of the unoccupied field; the latter are unreached mainly because of lack of money and men since they are mostly located either adjoining mission fields, or perhaps entirely surrounded by spheres of missionary activity.

The first division is treated in this chapter and in the early part of Chapter II. The latter part of that chapter deals with the second division.

It is a fact full of pathos that after all the centuries of missionary effort, what may be called the heart of the two

great continents of Asia and Africa must still be classified under the heading of "unoccupied fields." In Central Asia a stretch of country is practically unoccupied whose vastness is literally appalling.[1] "Starting in Manchuria at approximately 125 degrees of east latitude, the Province of Helung-kiang contributes 1,500,000 who are without any missionary provision whatever. Moving westward the needs of at least 2,500,000 of nomad Mongols come into view, who live in the desert of Gobi and the stretches of Mongolia. Still westward lies the Chinese province of Sin-Kiang, including Chinese Turkistan, Kulja, Zungaria and outer Kan-su, with a population of over 1,000,000. The establishment of three small missionary outposts within this vast territory at Yarkand, Kashgar and Urumtsi alone prevents its entire inclusion in this vast sweep of unrelieved darkness. Southward, through Kan-su, Tibet is reached. Here there are about 6,000,000 people as yet wholly destitute of missionary ministration. Westward is Afghanistan, with four millions, and north of Afghanistan, Bokhara and Khiva, which, together with the Mohammedans of Russian Turkistan and Russia proper, represent a population of at least 20,000,000, all of them without a missionary."[2]

To a greater degree even than in the case of Asia, the heart of Africa constitutes a vast unoccupied field. "Scattered over a territory of immense area without counting the desert stretches of the Sahara, and fairly unified in its character, there are to be found some

[1]Map in *Missionary Review of the World*, August, 1910, 589.

[2]Report of World Missionary Conference, Edinburgh, 1910, Vol. I. In quoting from this report here and elsewhere, the author wishes to express his obligation to the Rev. Chas. R. Watson, D.D., and the Rev. F P. Haggard, D.D., with whom he was associated in the Sub-committee on Unoccupied Fields.

50,000,000 people—almost one-third of the continent—not only unreached but without any existing agency having their evangelization in contemplation as far as actual projected plans and hopes are concerned. This area begins a few hundred miles south of the Mediterranean coast and includes as we shall see portions of Tripoli, the Province of Oran, the southern half of Algeria, the Atlas Riff country, the Mulaya Valley, the Sus Valley, and the Sahara district of Morocco; the uncounted thousands of nomads in the Sahara proper; Rio de Oro with a population of 130,000; 8,000,000 in Senegambia and the Niger District; some 1,700,000 in French Guinea; 1,500,000 in Dahomey, some 500,000 in the Ivory Coast and over 800,000 in Portuguese Guinea; about 1,500,000 pagans in Liberia; 500,000 in Togoland; some 4,700,000 in Northern Nigeria; 3,000,000 in Kamerun; some 8,000,000 in the French Congo, besides 4,000,000 of the Baghirmi and Wadai districts; several millions at least out of the 30,000,000 of the Belgian Congo; a large population in Nyasaland; some 2,500,000 in Portuguese East Africa; about 2,000,000 in German East Africa; 3,000,000 in British East Africa; about 2,000,000 even yet in Uganda and 750,000 in the Italian, British and French Somalilands."[1] These figures are still more surprising when we remember that in this summary of unreached sections the boundaries of possible activity on the part of existing missionary agencies have probably been drawn to include as large an area of occupation as possible. The question may be seriously raised, Has the Church made more than a beginning in the evangelization of the heart of the Dark Continent?

Before beginning an account of these lands in detail

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

we may well ask, What are the chief races that await the beginnings of the Gospel to-day? A conglomeration of different tribes and peoples struggling for existence rather than for mastery; a medley of humanity displayed nowhere else on the globe in greater variety and yet welded into a seeming unity by physical environment, a common, though alien religion and common political hopes and fears,—such is Central Asia.

The swarthy Afghan, the fair Mongolian, Turcomans, Uzbegs, Tajiks, the intellectual type from the schools at Bokhara, the enterprising merchant, the Khirgese nomad, the Kafirs of the Hindu-Kush who combat perpetual snow and cold, as well as the Chantos of the Tarim basin scorched by desert heat—all together form the population of this vast unevangelized region. Not counting the small colonies of Jews, and the larger groups of Christians in the Russian Orthodox Church, a few Armenian and Hindu traders, the entire population is Mohammedan. Islam has spread over all the region and dominates the heart of Asia socially, intellectually and spiritually as strongly and overwhelmingly as it does North Africa. The city of Bokhara, with 10,000 students and three hundred and sixty-four mosques, is the Cairo of Asia; it was for centuries, and is yet in a measure, the center of Moslem learning and influence for all the middle East. Indeed all the great cities of Central Asia, with the exception of those in Tibet, are out and out Mohammedan. Afghanistan is wholly Moslem and Chinese and Russian Turkistan, with the exception of some of the ruling and military classes, are also prevailingly Mohammedan.

The social life, the literature, architecture, art, etiquette and everyday speech of all Central Asia bear the

trade-mark of Islam. An ordinary pocket-compass goes by the name of "Mecca-pointer"[1] and the wild men of Hunza, shut out by the mountains from every contact with the outside world, have no god but Allah, and no idea of the world save that its center is Arabia.

Islam has therefore put its impress upon the life of the people, and yet the races are wide apart in their special characteristics. The Khirgese of Chinese Turkistan are simple, often stupid, but hospitable and friendly;[2] although Mohammedans, they know less of the Koran and of Mohammed than they do of raising cattle and sheep in their nomad life. The Sarts are somewhat more educated, but also more fanatical. They are artisans and business men rather than nomads. The character of the Afghans is strong and brave but proverbially vindictive. The Indian proverb says: "God preserve you from the vengeance of an elephant, a cobra and an Afghan."[3]

That of the Baluchis is not much better in this respect, according to the report of travelers. After quoting the proverb, "When the Almighty created the world, He made Baluchistan out of the refuse," Lacoste says: "The Baluchi with his copper complexion is cut out of the rock; he is formed of shadow and mystery. His dark eye is impenetrable, his dark hair shrouds him in night. He is silent, haughty, distrustful. Before opening his door to the stranger, he consults the heavens, looking for what nomads call the 'Guest star.' Let a traveler venture to the threshold of a tent, were he on the point of death, hospitality will only be granted him if the fortunate

[1]Sven Hedin, "Through Asia," Vol. I, 457, 541; Twelve thousand pilgrims visit the Moslem shrine of Ordan Pasha in Chinese Turkistan every year.
[2]Sven Hedin, "Central Asia and Tibet," Vol. I, 276-287; cf. E. and A. Thornton, "Leaves from an Afghan Scrapbook," 10-19.
[3]B. de Lacoste, "Around Afghanistan," Preface, xiv.

star accompanies him."[1] Dr. Pennell, who has worked for sixteen years among the wild tribes of the Afghan frontier, testifies that "the Afghan character is a strange medley of contradictory qualities in which courage blends with stealth, the basest treachery with the most touching fidelity; intense religious fanaticism with an avarice which will even induce him to play false to his faith, and a lavish hospitality with an irresistible propensity for thieving."[2] When converted the Afghan has remarkable strength of character and power of spirit even unto martyrdom.[3]

The Arab both in Arabia and in Africa is a strange paradox of good qualities and of those that are bad, the product of his religion, or his want of religion. They are polite, good-natured, lively, manly, patient, courageous, and hospitable to a fault. But they are also contentious, untruthful, sensual, distrustful, covetous, proud and superstitious.[4]

The Tibetans belong like the Chinese to the Mongolian family, but the Chinese type has become modified physically as well as otherwise by environment and religion. Isabella Bird Bishop gives this pen-portrait: "They have high cheek-bones, broad flat noses without visible bridges, small, dark oblique eyes, with heavy eyelids and imperceptible eyebrows, wide mouths, full lips; thick, big projecting ears, deformed by great hoops, straight black hair, nearly as coarse as horse hair, and short, square, ungainly figures. The faces of the men are smooth. The

[1] B. de Lacoste, "Around Afghanistan," 164-165.

[2] T. L. Pennell, "Among the Wild Tribes of the Afghan Frontier," 17. Cf. E. and A. Thornton, "Leaves from an Afghan Scrapbook," 10-19.

[3] See the Story of Abdul Karim in Chapter VIII.

[4] S. M. Zwemer, "Arabia, the Cradle of Islam," 263, 264; C. M. Doughty, "Arabia Deserta," Vol. I, 217, 228, 266, 273, 276, 332, 358; Vol. II, 443, 520.

women seldom exceed five feet in height, and a man is tall at five feet four inches. The male costume is a long, loose, woolen coat, with a girdle, trousers, undergarments, woolen leggings, and a cap with a turned-up point over each ear. The girdle is the depository of many things dear to a Tibetan—his purse, rude knife, heavy-tinder-box, tobacco pouch, pipe, distaff and sundry charms and amulets.

"The women wear short big-sleeved jackets, tight trousers a yard too long, the superfluous length forming folds above the ankle. Their hair is dressed once a month in many much-greased plaits, fastened together at the back by a long tassel. The head-dress is a strip of cloth or leather, sewn over with large turquoises, carbuncles, and silver ornaments. This hangs in a point over the brow, broadens over the top of the head, and tapers as it reaches the waist behind. The ambition of every Tibetan girl is centered in this singular head-gear. Hoops in the ears, necklaces, amulets, clasps, bangles of brass or silver and various implements stuck in the girdle, and depending from it, complete a costume preëminent in ugliness. The Tibetans are very dirty. They wash once a year, and, except for festivals, seldom change their clothes till they begin to drop off. They are healthy and hardy, even the women can carry weights of sixty pounds over the passes. They attain extreme old age; their voices are harsh and loud, and their laughter is noisy and hearty."[1]

According to others the character of the Tibetans generally is that of a child-like simplicity and even gaiety. "Beneath his savage, hirsute, and sometimes dirty appearance, this little man is joyful. He has the open coun-

[1]Mrs. Isabella Bird Bishop, "Among the Tibetans," 43-46.

tenance and merry eye of children. Contrary to the pensive Mussulman, sparing of words, and constantly prostrate in ablutions or prayer, the Tibetan seldom washes, walks along singing, and says his prayers by sleight of hand along the roads."[1]

These are some of the races that await the Gospel in the unoccupied fields of Asia. Of their social and religious conditions we will learn later. The races that inhabit the unoccupied fields of Africa are perhaps not as diverse as those of Asia, but they are no less in need of the renewing, the refining and the uplifting power of the Gospel.

Taking up this general survey of the areas and races hitherto neglected in detail we begin with Central Asia, lying north of India and south of the Siberian Steppes. Here is the roof of the world and the watershed of the largest continent. Here three empires, India, Russia and China, meet. Here three great religions have struggled for the mastery and one after the other gained supremacy for centuries. Buddhism and Christianity still count their adherents, but Islam, as we have seen, has swept the field. More unknown than Central Africa and in some places less thoroughly explored, a vast area of barren deserts and fertile oases; of parched plains and navigable rivers; of perpetual snow and perpetual drought. It varies in elevation from the low depression of the Caspian Sea and the basin of the Turfan three hundred feet below sea level in the very heart of Asia, to the plateaus of Thian Shan and the Pamirs with an elevation of 10,000 to 20,000 feet. Although usually the mountain parts are comparatively rainy and well covered with vegetation, the lowlands which comprise most of the country are intensely dry and almost absolutely desert.

[1]B. de Lacoste, "Around Afghanistan," 148.

Central Asia, which includes large dependencies of China and Russia, has a population of 21,789,000, with an area of 7,924,000 square miles. (See pages 4, 6, 10, 11, 63, 66, 89, 164, 207, 208.)

Not only the physical features of the country but the habits and character of most of the people possess a distinct unity, for all alike bear the impress of an arid climate, and the yoke of that creed "which seems to have imbibed its nature from the stern inexorableness of the desert on the one hand and the utter relaxation of the oasis on the other."[1]

Including Afghanistan, Chinese Turkistan, Bokhara, Khiva, Russian Turkistan, and the trans-Caspian province, together with the Steppes, this field has a total area of 2,232,530 square miles, and a population of 16,868,000.[2] This, however, would give a wrong impression of the real density of population. Since the rainfall of Central Asia has decreased so that its rivers fail to reach the sea, far less than a tenth of the total area is permanently habitable. The population therefore is comparatively dense in the irrigated oases along the rivers. The nomads wander from place to place in search of pasture for their flocks.

Two main types of civilization prevail; the condition

[1] E. Huntington, "The Pulse of Asia," 89.
[2] "Statesman's Year-Book," 1910.

	Square Miles.	Population.
Afghanistan	250,000	4,500,000
Chinese Turkistan	550,000	1,200,000
Bokhara	83,000	1,250,000
Khiva	24,000	800,000
Russian Turkistan—		
Ferghana	35,446	1,828,700
Samarkand	26,627	1,109,000
Syr Daria	194,147	1,795,400
Semiryechensk	144,550	1,122,400
Trans-Caspian Province	213,855	405,500
Steppes (four provinces of Amolinsk, Semipalatinsk, Turgai and Uralsk)	710,905	2,856,100
Totals for Central Asia	2,232,530	16,868,000

of nomadism, and that of intensive agriculture with cities centralizing life in the irrigated oases. Askabad, for example, has a population of 30,000 and a garrison of 10,000 soldiers, and is the capital of a province nearly ten times the size of Scotland. Yet it is only a fertile spot in the vast solitude of the Kara-kum desert. If Egypt is the gift of the Nile, Bokhara may be called the gift of the Oxus or Amu Darya, and Turkistan of the Syr Darya River. Population as well as vegetation in all Central Asia is limited largely to irrigated areas.

Afghanistan by the new demarcation of its boundaries includes five major provinces, Kabul, Herat, Kandahar, Afghan Turkistan and Badakhshan, and two territories, Kafiristan and Wakhan.

In the province of Herat alone there are six hundred villages, but the chief centers of population are the provincial capitals of Kandahar, Kabul, Herat, Balkh and Kunduz. The first named is the metropolis and has a population of 50,000.[1]

The principal trade routes for caravan are: Balkh to Herat, 370 miles; Kandahar to Herat, 400 miles by Southern and 367 by Northern route; Kandahar to Kabul, 318 miles; Kabul to the Oxus, 424 miles; and to Peshawar on the Indian frontier, 191 miles.

The common door of entrance to Afghanistan from Persia is by way of Meshed, from Bokhara to Merv, and from India by the Khaibar pass to Kabul, the Gomal

[1] "Statesman's Year-Book," 1910, 567-570; Imperial Gazetteer of India, "Afghanistan and Nepal," 1-89. There is considerable agriculture with two harvests a year, and the exports to India and Bokhara include grain, fruit, vegetables, drugs, spices, wool, silk, cattle, hides and tobacco to the amount of at least $6,000,000 a year. Northern Afghanistan is tolerably rich in copper and lead; iron, gold and precious stones are also found, but the mineral resources are undeveloped. Manufactures include silks, felts, carpets, rosaries, and camel-hair fabrics.

pass to Ghazni, or from Chaman, the terminus of the Northwestern Railway, to Kandahar.[1]

Baluchistan, next door neighbor to Afghanistan, is to most people an almost unknown country. Its situation, physical features, and products have until recent times possessed few attractions for either the traveler, the merchant or the statesman, and with the exception of the one Church Missionary Society station on the north at Quetta, the whole of the country is practically an unoccupied field. Its general appearance fully justifies the title given it by a traveler of "the rubbish heap of the world." The scenery of the greater part of Baluchistan is barren beyond description. Arid and stony plains and bleak mountain passes extend for hundreds of miles. The total area is about 130,000 square miles, and the population is estimated at 900,000, divided into two classes, the Baluchis and the Brahuis.[2] The Baluchis have several points of resemblance to the Tartars, while the Brahuis seem to be more related to the tribes of the Punjab. The religion of the country is Islam, and it is ruled by the Khan of Kalat under the direction of a British Resident. "To-day the country is divided," says Mr. A. D. Dixey, "into three divisions for purposes of administration: (1) Agency Territory as Kalat, where a political officer with one or two assistants acts as adviser to the Khan; (2) Independent Tribal areas as the Marri and Bugti countries, where the political officer endeavors to keep the peace and prevent the worst abuses; (3) Directly Administered Territory as Quetta-Peshin, Thal-Chotiali, Sibi, and the Zhob, where the sys-

[1] A. Hamilton, "Afghanistan;" C. Field, "With the Afghans;" "Statesman's Year-Book," 1910, 570.

[2] "Statesman's Year-Book," 1910, 151.

tem of government, modified by tribal laws, resembles that of our Indian Empire."[1] To lovers of the desert and those who know the attractions of the untrodden regions of the silent wilderness with its nomad tribes, the unexplored portions of Baluchistan and its frontiers toward Persia and Afghanistan will present peculiar fascination.[2]

Chinese Turkistan (which is the old name for the province now called Sin-Kiang) in its widest sense includes Kulja, Zungaria and outer Kan-su, the Chinese dependencies between Mongolia and Tibet. The inhabitants are of various races, and the chief towns are Kashgar, Yarkand, Khotan, Kiria, and toward the north, Aksu. In some regions about the Kashgar and Yarkand rivers the soil is fertile; fruits and vegetables of all sorts, are grown. Wool, cotton, silk and jade are among the exports.

Extremes of heat and cold mark this region; zero weather changing to sudden spring. April is often so warm that even then the swarms of gnats and flies which continue all summer begin to be troublesome. A disagreeable feature of the otherwise not unhealthy climate are the strong and long-continued desert winds which fill the air with dust and make every one irritable.

The country has great undeveloped resources. According to Huntington, "Only a fraction of the water which flows out of the mountains reaches the oases, probably not one-half in the western portion of the basin and not a tenth in the eastern portion. The tremendous fall of the water among the mountains ought to be utilized for manufacturing purposes. The abundant

[1] *Church Missionary Review*, November, 1908.
[2] G. P. Tate, "The Frontiers of Baluchistan," Introduction.

cotton, silk, and wool of the oases could be converted into cloth; the fruit and vegetables could be preserved and the milk made into butter and cheese. And besides all this the mountains contain gold and other useful metals."[1] For the new China this region may offer an easy and promising avenue of expansion and analogous to the southwest of the United States. On the east is the terrible desert of Gobi and in the center the Lobnor, a series of salt lakes and marshes.

The highest trade route in the world leads from India over the Karakoram Pass, 18,300 feet high to Chinese Turkistan. Caravans loaded with "tea, spices, cloth and Korans" make the dangerous journey. Skeletons of horses and camels strew the pathway, and yet fifteen hundred Chinese Moslem pilgrims chose this path over the roof of the world to Mecca in a single year. There is one other route from Chinese Turkistan on to the west. It is by way of Kashgar to Osh and Andizhan, the terminus of the Central Asian Railroad in Russian Turkistan. This route is easier physically as it crosses the Terek Davan Pass (12,000 feet) and shorter, but Russian taxes and passports favor the other road.

Except for the occasional visits of colporteurs of the British and Foreign Bible Society and the occupation of two stations, Kashgar and Yarkand, by the Swedish Mission, organized in 1894, the whole of this region is neglected. The total number of missionaries, counting women, at these two stations is now seventeen, and the total number of native workers is six. The four Gospels have been translated into Kashgari, and work has begun, but in view of the immense area and the large

[1] E. Huntington, "The Pulse of Asia," 236, 237.

population, this part of the world is still a practically unoccupied field.[1]

Russia in Central Asia is another area unoccupied by Protestant missionary effort. Its total area and population are given in Appendix B.

About sixty-five per cent of the population in Asiatic Russia are sedentary, fifteen per cent semi-nomadic, and twenty per cent nomads of the Steppes. The density of population varies greatly. Some districts are very sparsely settled, although the population of the Khanate of Bokhara is 1,250,000 within a cultivated area of only 4,000 square miles. The climate varies exceedingly according to latitude and elevation, but is generally healthful.[2] The means of transportation is by caravan along good roads in many directions, but more especially by the Russian Trans-Caspian Railway and by steam navigation on the River Oxus.

Some writers insist that "the great mountain-backbone on the north of the Indian frontier divides Asia ethnographically, economically, strategically and politically; and for a power whose home is in the far North to aspire

[1]In a paper printed for circulation at the World Missionary Conference, Edinburgh, 1910, L. E. Högberg says: "If we for a moment join Afghanistan, Chinese Turkistan, large territories of Tibet and Mongolia with the Russian Dominions, we have a third part, nearly half of the whole eastern hemisphere, not occupied by missionary societies. What is done in that enormous field is but a drop in the ocean, and scarcely worth mentioning. By Divine will I stand here to-day and wish to present before the conference the deep spiritual needs of the millions in that tremendous field."

[2]"Statesman's Year-Book," 1910, 1153. The chief centers of population, trade and communication are the following cities: Tashkend (155,673), Kokand (81,354), Namangan (62,017), Samarkand (58,194), Andizhan (47,627), Omsk (37,376), Marghelan (36,490), Bokhara (75,000), Karshi (25,000), Hissar (10,000), Khiva (5,000), Osh (34,157), Semipalatinsk (36,040). The chief commercial products are cereals, corn, fruit, silk, cotton, tobacco, hemp; and breeds of goats, sheep, horses and camels. Gold, salt, alum, sulphur and other minerals are also exported.

to rule south of this natural barrier seems to contradict the general fitness of things." They believe that the long rivalry of England and Russia in regard to spheres of influence in the heart of Asia is artificial and not due to a real conflict of essential interests. Others look upon the railway system built at such immense cost and (from Tashkend, Bokhara, Samarkand, and Merv as military centers) running south to within ninety miles from Herat as a direct challenge to British interests in Afghanistan and British rule in India. However that may be, the Orenburg-Tashkend Railway with its branches is of the very greatest significance for the economic and missionary future of this vast unoccupied area. The fact that there are 3,202 miles of railway in actual operation is a startling evidence of the progress of the march of civilization in this part of the world and a challenge to missions. From St. Petersburg to Orenburg there are 1,230 miles of railway and from Orenburg to Tashkend, 1,174 miles. From Tashkend steel rails stretch to Merv (603 miles) and from Merv ever southward to Kushkinski (195 miles), the furthest military outpost of Russia toward India, leaving a gap of less than five hundred miles to New Chaman and the railway system of the Northwest provinces.[1]

In addition to this railway system there is a regular steamboat service on the Oxus River between Petro Alex-

[1]The amount of time, money and labor expended by the Russian Government in works of irrigation, bridges, military hospitals and depots is surprising. The necessity, the aim and the method of the Russian occupation and conquest of province after province in Central Asia are set forth very clearly from the Russian standpoint in the famous "Circular Despatch," by Prince Gortchakow, dated November 21, 1864. This official document is of the greatest importance to a right understanding of the whole subject, and should be read by those who contemplate entering this field.—A. Hamilton, "Afghanistan," 493-497.

androvsk and Charjui for over two hundred miles and from Charjui to the head of navigation, Patta Hissar, for 288 miles.

This part of Central Asia therefore is physically accessible in most of its populated districts by rail or river, and the great centers of population are knit together by telegraph, commerce and military occupation. *The highways are ready for the King.*[1]

Siberia, though belonging to Russia and therefore occupied by the Greek Church and its missions, has nevertheless a population largely pagan.[2] Deficient in solar warmth it is yet more terribly in need of the rays of the Sun of Righteousness. Within a vast area of nearly 6,000,000 square miles, sloping toward the north and furrowed by immense but useless rivers, in a rigorous climate, there live perhaps 5,700,000 people—about the population of the city of London. Widely scattered over so vast a territory, the indigenous population of Siberia though sparse is very interesting. About one-third of the people are Russian immigrants or exiles; others like the Buriats, of whose strange religion an account is given in Chapter V, are nomadic.[3]

Aside from the work of the Greek Church there is no missionary effort carried on among the pagans, many of whom are becoming converted to Islam. The late Dr. Baedeker, who repeatedly traversed the Siberian plains, visiting those who were exiles or in prison, made an appeal to the Timothys of our age when, far advanced in years, he wrote: "My time is running out. I am now

[1]For carefully prepared statistics of the Moslem population in the Russian Empire, see Appendix.

[2]J. Curtin, "A Journey in Southern Siberia," 4, 42-50.

[3]H. P. Beach, "A Geography and Atlas of Protestant Missions," Vol. I, 496, 497; J. Curtin, "A Journey in Southern Siberia," Chaps. I and II.

seventy years of age and consequently I cannot hope to repeat my visits to Siberia. I wish therefore to stir up the holy ambitions of my younger brethren to take up this glorious work of carrying the light into the darkest places of the earth where sin rules over the hearts of men and where nothing but the Gospel of redemption by the blood of Jesus can be of any avail."[1]

Next neighbor to Siberia in location and destitution, is the large indefinite tract of country called Mongolia. It is part of the empire of China and comprises about 1,367,600 square miles and a population of 2,500,000. Of this population at least two million are wholly unreached. A wide portion of this vast area consists of the desert of Gobi, which runs southwestward into Chinese Turkistan. The rest of the country is a high plateau some 3,000 feet above sea level. The northern part is mountainous, but toward the south there are rich meadow lands which afford grazing for cattle. The chief center of population is Urga, 170 miles south of Maimachin, the center of the caravan trade with China across the Gobi Desert.[2] Buddhist Lamaism is the prevalent form of religion, and nomad life is the type of civilization. "Scattered here and there over the prairies are clusters of circular felt tents, surrounded with the inevitable stacks of argol—dried dung, used as fuel—and with swarms of children and wolfish Mongol dogs. Prayer flags fluttering over the encampment, horsemen watching their widely scattered herds of cattle and camels, and lazy lamas on pilgrimage",[3]—such is the scene of daily life in Mongolia. With the exception of the work of the London Missionary

[1] *Missionary Review of the World*, July, 1894, 506.
[2] "Statesman's Year-Book," 1910, 702.
[3] H. P. Beach, "A Geography and Atlas of Protestant Missions," Vol. I, 274.

Society under James Gilmour, who labored in the north, the southern portion of Mongolia is practically the only part occupied by Protestant missionaries.[1]

In the very heart of Asia and perched between the two highest mountain chains of the world, the Kwen-lun and the Himalayas, lie the highlands of Tibet with an area of 463,200 square miles and a population estimated by some as high at 6,500,000[2] and by others at less than 4,000,000.[3] This fascinating country, bleak, mountainous and guarded at every entrance has resisted missionary effort for many decades. "The jealous apprehensions of the Chinese Government," writes Sven Hedin, "the religious fanaticism of the Tibetans and the wild nature of their country—these are the factors which have kept Tibet in isolation longer than any other country in Asia . . . Only a few of the more adventurous Europeans have done their share toward collecting the scanty material upon which our present knowledge of the country is based. Its desolate scenery, its lofty, inaccessible mountains and its extreme remoteness, situated as it is, in the heart of a vast continent, have deterred travelers and driven them to find scope for their activity in other parts of the world."[4]

The country is not fertile. Only in certain favored localities is agriculture carried on. For the most part the pursuits are pastoral, the domestic animals being the sheep and yak; in some places, also buffaloes, pigs and camels. Wool spinning and weaving are common, as well as the manufacture of images, prayer wheels and

[1]For full description of the conditions and needs of this difficult field, see Marshall Broomhall, "The Chinese Empire," 338-359.

[2]"Statesman's Year-Book," 1910, 700.

[3]W. W. Rockhill in *Missionary Review of the World*, June, 1894.

[4]Sven Hedin, "Through Asia," Vol. I, 4, 5.

Tibet, extending eastward from the Himalayan Mountains to the frontier of China, has a population estimated at over 6,000,000 with an area of 463,200 square miles. (See pages 4, 6, 20, 86-87.)

other religious articles. The chief minerals are gold, borax and salt. There is a large trade with China and some traffic across the Indian frontier.[1]

Tibet has long been nominally a Chinese dependency and Chinese authority is represented by two governors or ambans who have charge respectively of foreign and military affairs. The civil and religious administration of the country is, however, left almost entirely to the Tibetans themselves. Under the Convention of August 31, 1907, Great Britain and Russia agreed not to enter into negotiations with Tibet except through the Chinese Government, or to send representatives to Lhasa. Since that date there have been further negotiations and trade regulations between India and Tibet. On the occupation of Lhasa by Chinese troops, the Dalai Lama fled from Tibet into British India.[2]

Immediately south of Tibet there are two other independent kingdoms in the Himalayas both still unoccupied territory. Nepal stretches from east to west five hundred miles and is about a hundred and fifty miles broad. It is bounded on the east by Sikkim and on the south and west by British India. With a total area of 54,000 square miles, the population is estimated at about 5,000,000. Unlike those of Tibet, the tribes inhabiting Nepal are not of the same religious faith. Some are Mongols in origin and Buddhists, but the majority are Hindu in faith and descent. The dominant race are the Gurkhas, one of the

[1] "Statesman's Year-Book," 1910, 702.

[2] Lhasa, the capital, stands in a fertile plain at an elevation of nearly 12,000 feet, with a population of from 15,000 to 20,000. The chief marts of trade with India are Yatung, Gyangtze and Gartok. According to treaties and conventions, trade regulations now exist between India and Tibet, which are ratified by China, but no Tibetan territory may be sold or leased to any foreign power without the consent of the British. In regard to present missionary effort on the borders of Tibet, see M. Broomhall, "The Chinese Empire," 318-337.

bravest races of Asia, who about the middle of the eighteenth century acquired ascendency over all the other tribes and whose prince is now sovereign.[1] A British Resident resides at the capital, Khatmandu, which has a population of about 50,000, but he does not interfere in the internal affairs of the state. The people are prosperous. The country has not yet been thoroughly explored. Its chief resources are cattle and forest produce.[2]

Almost hidden on the map of Asia but not from the love of God, entirely within the Himalayan range of mountains, lies the little independent state of Bhutan. It is bounded on the south by Assam and on the north by Tibet. Its extreme length from east to west is only 160 miles, and its breadth 90 miles. Its population is unknown, but is estimated at present to be at least 300,000.[3] Mr. J. Claude White, the most recent explorer, gives an interesting account of his five journeys and describes the contrast between the fertility of Bhutan and the barrenness of Tibet, as startling. Physically the Bhutanese are a fine, robust people, although wanting in energy and initiative. In government and religion Bhutan resembles Tibet. Good roads and buildings are evidence of the high degree of civilization in this high mountain state, yet Bhutan has been for centuries a country absolutely closed to Europeans.[4] Its Maharajah is now under British protection[5] and this may prove favorable to entrance.

East of Siam and jutting out toward the Chinese Sea is the region known as French Indo-China, including the

[1]Imperial Gazetteer of India, "Afghanistan and Nepal," 91-129.
[2]H. R. Mill, "International Geography," 503.
[3]J. C. White, "Journeys in Bhutan," *Geographical Journal*, January, 1910.
[4]Rev. J. A. Graham, "On the Threshold of Three Closed Lands," Edinburgh, 1899.
[5]*London Times*, weekly edition, April 1, 1910.

five states of Annam, Cambodia, Cochin-China, Tonking and Laos. The shape of the country is like a big capital J of which Tonking forms the head, Cochin-China and Cambodia the left curve and Annam the stem. These five states have a combined area of 256,000 square miles, and a population of about 18,230,000.[1] The whole country is under a French Governor General and each of the states has a Resident or Resident Governor. Annam is the largest in area and has a population of 6,000,000; Cambodia has 1,500,000; Cochin-China nearly 3,000,000. The country has been fairly explored and developed under the French Government. The oldest railway runs from Saigon, the capital of Cochin-China, to Mytho, and the total length of railway is over 1,900 miles. Except for the work of the "Open Brethren" recently begun at Song-khone[2] this territory, although it has Roman Catholic Missions, schools, and a considerable number of Roman Catholic converts, has no other Protestant Mission station within all its borders. Buddhism and Animism prevail, although in addition to the Roman Catholics, there are a large number of Hindus (Brahmins) and 232,000 Moslems.[3]

Before leaving the survey of the unoccupied fields in Asia we cross over once more from the east to the extreme west. Arabia, the cradle of Islam, is still a challenge to Christendom, a Gibraltar of fanaticism and pride that shuts out the messenger of the Christ. The present missionary force is wholly limited to the East coast and the vicinity of Aden. There are only four points on a coast of 4,000 miles where there are resident mis-

[1] "Statesman's Year-Book," 1910. Cf. G. M. Vassal, "On and Off Duty in Annam," 2.

[2] Statistical Atlas of Christian Missions, Station Index.

[3] On Moslems of Indo-China, *Revue du Monde Mussulman*, 1909, passim.

sionaries. There is not a single mission station far inland. No missionary has ever crossed the peninsula. The only part that is fairly well occupied is the river country including the two provinces of Bagdad and Busrah, where there are two stations and three outstations, but even here scarcely anything has been done for the large Bedouin population. Hejaz, the "Holy Land" on the west with Mecca and Medina, has no missionary. And Hadramaut, one of the widest regions untouched by missionary effort and stretching for 1,200 miles from Aden to Muscat, with a population of perhaps a million souls, is without missions. The eastern tribes of this large province are pagan rather than Moslem. Their dialect is distinct from the Arabic spoken elsewhere; their customs are peculiar and primitive.[1] Western Hadramaut, on the other hand, is a country of mountain villages and agriculture. The mountain passes are dotted with castles and agricultural settlements. "Without photographs to bear out my statements," Theodore Bent writes,[2] "I would hardly dare describe the magnificence of these castles and villages of Hadramaut. That at Haura is seven stories high and covers fully an acre of ground. The doors are exquisitely decorated with intricate wood carving." The picture facing page 166, of the sheikh's house at Makallah on the coast, now the metropolis of Hadramaut, visited in 1891, is positive proof that this part of Arabia is not the utter desert one would imagine from the average map.[3]

[1]Carter, one of the early explorers, said of the people: "It is only here and there on the coast that we meet with a man who could say Moslem prayers. Those of the interior seem wholly devoid of religion, having no idea of God or devil, heaven or hell."

[2]T. Bent, "Southern Arabia," London, 1900.

[3]S. M. Zwemer, "An Appeal for Hadramaut," *Missionary Review of the World*, October, 1902.

Jebel Shammar and all the northern plateau with its Bedouin population has no resident missionary, nor has Nejd, the great central province. The total population unreached by the Gospel in these Arabian provinces can be conservatively estimated at 4,000,000. Missionary work in Arabia so far has been largely preliminary. Not until every province is entered and the great strategic cities Mecca, Medina, Sana, Hodeida—not to speak of similar centers of population in Oman and Nejd—are all reached by the missionary can we truly speak of Arabia as occupied.

Crossing the Red Sea we turn once more to the great unoccupied areas of Africa already given in the summary at the beginning of this chapter, and here call special attention to that field which is largest in extent and most important because of its location and strategy, the Sudan. Of it, Mr. Tangye writes: "That mysterious West—what lands and scenes are lit up by the sun as it throbs its way daily across the great continent! From the long-limbed Shilluks it goes onward to the Nubas in South Kordofan, hilly and wild, but half brought under restraint and control, where the villages perch on the hills, and every man's hand turns against that of his neighbor; then over the regions of the French Sudan, Lake Chad, Nigeria, and on to the sea. It sees countless myriads of human beings, whose lives are often dependent on the caprice of a chief, whose existence is always up against the edge of the sword, but who gradually, slowly, are being rescued by civilization from aggravated uncertainties as to life and to liberty."[1] It is a land of varied races and of a multitude of tongues and peoples, stretching across a span exceeding that from San Fran-

[1] H. L. Tangye, "In the Torrid Sudan," 181, 182.

cisco to New York, but broadly divisible into three regions, the Western Sudan, the Egyptian Sudan and the Central Sudan. The region between Lake Chad and the Egyptian Sudan comprises the Sudanese kingdoms of Wadai, Adamawa, Kanem and Baghirmi, with a total population of some 4,000,000. In the European partition of Africa, these kingdoms have been placed within the sphere of French influence, but they are so difficult of access and so little is known of them, that statistics are largely guess work. The total population of the Sudan in its widest area has been estimated by Dr. Kumm and others at no less than 40,000,000.[1] The estimates given in the "Statesman's Year-Book" for the various districts of the Sudan make the population much smaller, perhaps only one-fourth as great.

In Northern Nigeria is an empire larger in area than all Japan and inhabited by nations who were armed with guns in battle when our forefathers only knew the use of the bow and arrow,[2] and where the Hausa language, the only native African language with a literature, is spoken.[3]

The Egyptian Sudan is, with the exception of the three stations on the Nile, also an unoccupied field, especially the region of Darfur and Bahr-el-Ghazal, while on the north lies the vast Sahara over which France claims sway. This is a territory larger than all India, not only without a missionary, but not even within the prospective of any mission.[4] Its population may be roughly estimated at over 800,000, consisting of nomads

[1]K. Kumm, "The Sudan," 69.
[2]Ibid, 20.
[3]C. H. Robinson, "Specimens of Hausa Literature," Cambridge, 1896. Introduction and Bibliography.
[4]Report of World Missionary Conference, Edinburgh, 1910, Vol. 1.

In South-West Africa, 1,770,000 (est.) square miles are divided among five Continental Powers, with a scattered population of nearly 33,000,000. (See pages 5, 39, 40.)

of the desert and those who dwell in the oases and mountains. At present the only way to reach them is along the difficult caravan tracks, but if the French Railway extends from Algiers to Kuka on Lake Chad, it may prove a highway to carry these desert-dwellers the Gospel of Christ.[1]

The Spanish possession of Rio de Oro, including Adrar, stretches southward along the Sahara coast from the frontier of Morocco, and is under the governorship of the Canary Islands. It has an area of 70,000 square miles and a population of 130,000, and is without missions.[2] Yet this country seems comparatively insignificant beside the French territory to the south of it, which reaches across to British Nigeria and stretches down to the sea, between the possessions of other countries in five different sections. This area—three times that of France—is only touched by Protestant missions.[3] It includes the valley of Upper Senegal, more than two-thirds of the course of the Niger and the whole of the country enclosed in its great bend as far as Algeria. The area is about 70,000 square miles, and the population about 5,000,000.[4] On the Senegal River near the coast there is a small mission of the Paris Society. In French Guinea, of which we speak later, there is an English Episcopal Mission, manned from the West Indies, while at the west extremity of the Ivory Coast, there are a few small mission stations, but with these exceptions the whole of this French territory with its

[1]Gautier and Chudeau, "Missions au Sahara."

[2]"Statesman's Year-Book," 1910, 1229. Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

[3]The best recent book on this part of Africa, fully illustrated, is Lieut. C. Jean's "Les Tuareg du Sud-Est L'Air," Paris, 1909.

[4]"Statesman's Year-Book," 1910, 804.

millions, and Portuguese Guinea with nearly an additional million, are untouched by Protestant missions, although containing some forty Roman Catholic stations with perhaps double that number of priests.[1]

Turning now to East Africa, Abyssinia together with French Somaliland, British Somaliland and Italian Somaliland, represent another great unoccupied area.

The larger part of Somaliland to the southeast and on the Indian Ocean is an Italian Protectorate having double the area of Italy; while on the Red Sea north of Abyssinia, there is the Italian colony of Eritrea with an area equal to four-fifths of Italy. Between the two Italian possessions lie French Somaliland and British Somaliland; the former with a population of 180,000, the latter about 300,000, mostly nomadic except on the coast, where considerable towns have sprung up during the British occupation.[2] French Somaliland is important because it contains the harbor terminus (Jibuti) of the railway running inland into Abyssinia, and is in close touch with Aden. All of Somaliland is comparatively barren, and the population is almost wholly Mohammedan. Abyssinia proper is for the most part a high table land, where the fertility and general conditions of life are more favorable, yet the population averages only about twenty-five to the square mile. The towns are numerous, but all of small size. The most important are Gondar (5,000); Adua (3,000); Addis Adeba, the present capital (35,000), and Harar (40,000). The total area is over 200,000 square miles, with an estimated population of 9,000,000 to 11,000,000. Abyssinia is an independent kingdom ruled by Menelik II. Its political institutions

[1] Report of World Missionary Conference, Edinburgh, 1910, Vol. 1.
[2] "Statesman's Year-Book," 1910, 186.

are like those of medieval Europe.[1] Since the conversion of the Abyssinians to Christianity in the fourth century, the bulk of the population has been Christian (Alexandrian and Coptic). There is a large Jewish population, but Islam is winning its way, especially in the south.[2] Abyssinia has only one Protestant mission station at Addis Adeba.

Other regions, smaller in area although not smaller in population, both in Africa and in Asia, as well as in the island world, will pass before us later. The survey already given, however, has placed before us the greater unoccupied areas and surely proves that in the evangelization of the world, the Church must measure her untouched task as well as her unfinished task. These are regions beyond the boundaries of all mission fields now occupied, but are not beyond the care and love of our Heavenly Father and are within the bounds of human brotherhood. Remembering the utter destitution and the long neglect of these vast areas and large populations, the lines written on seeing Gordon's statue as it stands facing the great desert and the Sudan at Khartoum, have a living message:

"The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait
For the messenger of God who cometh late.

[1] "Statesman's Year-Book," 1910, 564.

[2] Whole tribes of Abyssinians which were once Christian, and still bear Christian names have become Mohammedan within the past twenty years. The situation is alarming. See article by Dr. Enno Littman, in "Der Islam," (Strassburg), Vol 1, No. 1, 1910.

"I see the cloud of dust rise in the plain,
The measured tread of troops falls on the ear;
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait;
The messenger of Peace, he cometh late.

"They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ who cometh late."[1]

[1] Anon. in *Egyptian Mission News*, January-February, 1910.

STATUE OF GORDON

At Khartoum.

SMALLER AREAS AND UNREACHED MILLIONS

"'The Husbandman waiteth'—
The Husbandman? Why?
For the heart of one servant
Who hear not His cry.

"'The Husbandman waiteth'—
He waiteth? What for?
For the heart of one servant
To love Him still more.

"'The Husbandman waiteth'—
'Long patience' hath He—
But He waiteth in hunger—
Oh! is it for thee?"

—F. M. N.

"It is overwhelming to think of the vastness of the harvest-field when compared with the indolence, indifference and unwillingness on the part of most so-called Christians, to become, even in a moderate degree, laborers in the same. I take the rebuke to myself. . . . When we come to die, it will be awful for us, if we have to look back on a life spent purely on self; but, believe me, if we are to spend our life otherwise, we must make up our minds to be thought 'odd' and 'eccentric' and 'unsocial,' and to be sneered at and avoided. . . . The usual center is SELF, the proper center is GOD. If, therefore, one lives for God, one is 'out of center' or 'eccentric' with regard to the people who do not."

—Ion Keith Falconer, in letter dated June 12, 1881.

Chapter II

SMALLER AREAS AND UNREACHED MILLIONS

However impressive and well-nigh overwhelming the survey of large areas wholly untouched by missionary effort already given may be, the picture would not be complete without adding other smaller areas and islands also wholly unoccupied, and those uncultivated sections in fields generally considered occupied where millions of people are still utterly unreached and wholly out of touch with present missionary effort.

We begin with Malaysia, one of the most densely populated regions of the world, and one of the least known to the average student of missions.[1] This unoccupied field is not barren ground but has rich promise of fruitfulness. Shall the sowing of the seed be postponed? And shall the harvest be for Islam? On the eastern half of the island of Sumatra, together with the islands of Banka and Billiton,[2] there is a population of over 3,200,000, almost equal to that of New York City, untouched by mis-

[1]Because most of the literature is in the Dutch language. Cf. e. g., "De Zendingseeuw voor Nederlandsch Oost-Indie," by S. Coolsma, Utrecht, 1901, and other standard works.

[2]Letter from Baron C. W. Th. Van Boetzelaar, Dutch Consul for Missions, to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

sions.[1] The Battaks of Western Sumatra won for Jesus Christ from animistic heathenism and Islam already number 47,729.[2] The district of Atjeh in the north is famous as the battle ground between the Dutch rulers and Mohammedan fanatics for many decades.[3] The difficulties here may prove greater therefore than elsewhere in Sumatra, but are not insurmountable.

The Central and Western parts of the islands of Borneo are also unoccupied, and 400,000 souls are destitute of the Gospel. The population is mostly pagan, but is in danger of becoming Moslem, and the occupation of the field is therefore urgent.

Madura Island, northeast of Java, together with Sumbawa, Flores, Timor, Bali and Lombok Islands, seem small on the map, but reveal a population of over 2,000,000 who are without any Christian missionary. The Eastern portion of Timor is under the Portuguese government. Its growing importance may be judged from the fact that the harbor of Dilly was visited in one year by more than four hundred merchant vessels. Islam is everywhere prevalent except in Bali and Lombok. These two remarkably fertile and populous islands

[1] "Statesman's Year-Book," 1910, 1046.
The various provinces and islands are given as follows:

	Area, Dutch sq. m.	Population.
Pelembang and Djambi	2526.7	783,259
Lampong District	533.3	155,080
Benkoelen	433.3	201,515
Padang Lower Districts	322.1	393,488
Padang Upper Districts	409.6	402,093
Atjeh	966.6	571,477
Riouw Archipelago	707.4	93,315
Banka and Billiton	298.3	105,034
	6270.9	3,205,261

[2] Report of World Missionary Conference, Edinburgh, 1910, Vol. 1.
[3] Snouck Hurgronje, "De Atjehers," 2 vols., Batavia, 1895. Ibid, "Arabie en Oost Indie," Leiden, 1907.

HEATHEN BATTAKS OF SUMATRA

Within a single generation millions of these people will have been won for Mohammed or won for Christ. In "The Living Christ and Dying Heathenism" (p. 10) Warneck says concerning them: "Animistic heathenism is not a transition stage to a higher religion. Any form of animism known to me has no lines leading to perfection, but only incontestable marks of degeneration."

(together they have a population of 523,535) are the only places in Netherlands India where Hinduism has held its ground.[1] Baron van Boetzelaar writes: "Once their occupation was interdicted by the Dutch Government because a missionary was murdered there, but now it is probable the government would offer no objection to any mission that would occupy the islands." The religion of Bali and part of Lombok is Hinduism; the other part of Lombok is Mohammedan. No translations of the Bible appear in their languages.[2]

The same authority describes the whole central and southern part of Celebes, stretching from Posso Lake to the extreme south, as at present wholly unoccupied. This part of the island contains a population of perhaps 200,000. The Island of Ceram in the Moluccas has no Protestant mission station. In Northern and Central Papua, or New Guinea, the main approach to which is the Fly River, there is an unknown population wholly unreached. The opening of this great area was the unfulfilled dream of the martyr, James Chalmers.

In the Philippine Islands, the Sulu Archipelago, the Palawan and Tawi-tawi groups are wholly unoccupied, with a total population of about 127,000, nearly all Mohammedans; also the Island of Samar with a population of 266,000.[3] In the Solomon Island group, Buka and Bougainville, with a combined population of 60,000;[4] Socotra Island, south of the Arabian peninsula, once Christian and now wholly Moslem, are untouched territories.

[1]Letter from Baron van Boetzelaar. S. Coolsma, "De Zendingseeuw," 864, gives the population 1,360,000.

[2]Letter from Baron van Boetzelaar.

[3]J. B. Rodgers, in letter to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

[4]Rev. H. Tillmann, in letter to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

The Continent of Asia has in addition to the large areas and populations already surveyed the following smaller areas without mission stations. East of the Jordan, in Syria, there is a section of country with over 500,000 inhabitants and no missionary work among them; the Sinaitic Peninsula has a population of 50,000 and is unoccupied. The Province of Khorasan in Persia has no resident missionary, nor has Luristan, or Kuhistan, and the entire Persian Gulf littoral on the Persian side from Muhammerah to Karachi, India, a distance of over nine hundred miles with important harbor towns and a population of at least 500,000, has no mission station.

Northern Oman together with the coast along the western side of the Persian Gulf has a large number of villages and cities. Only the coast towns thus far have been visited by missionaries and colporteurs and the people would welcome medical missions, yet there is no station in the entire area of this map. It is only by studying maps on a large scale in detail that the pathos of destitution in these smaller areas becomes real. God does not deal with mankind in the mass, but as individuals, nor should we. "The masses consist all of units," says Carlyle, "every unit of whom has his own heart and sorrows, stands covered with his own skin, and if you prick him he will bleed." Each individual has his sin and sorrow and burden and therefore needs the Christ.

There are still other "regions beyond" the light of the Gospel. In the Malay Peninsula, the districts of Kedah, Trengganu, and Kelantan have recently come under the British flag, yet the entire population of perhaps 1,000,000 souls are untouched by missions.[1]

[1]Letter to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

French Indo-China and Sumatra have a combined area of approximately 317,000 square miles and a population of 21,500,000. Indo-China is practically without Protestant missionary work, having only one mission, in the city of Song-Khone. (See pages 22, 23, 33, 83.)

An article appeared recently in the Geographical Journal setting forth the importance of these states and their undeveloped resources. They belong to the least known parts of Malaysia.[1]

"At present Kelantan, Trengganu, and Kedah may be distinguished by the varying degrees of our ignorance concerning them. The best known is Kelantan, which lies to the north of Pahang and east of Perak, and which fronts on the China sea."

"In the absence of any census no accurate return of the population is possible. Estimates have varied between 100,000 (Pallegoix) and 600,000 (Swettenham). From recent poll-tax returns the number of adult males appears to be close upon 60,000. If it be assumed that there are as many adult females and three times as many children, the total population works out at 300,000. This estimate Mr. Graham considers to be under rather than above the true figure. Kota Bharu, the capital and the only town of any consequence in Kelantan, has a population of about 10,000. The town is well provided with metalled roads, and evidence of increased prosperity and improved administration is afforded by the erection within the last three years of over one hundred and fifty substantial houses, mostly for use as shops. The roads have not yet extended any considerable distance into the interior, but there is telegraphic communication between Kota Bharu and both Bangkok and Penang, while the capital can also boast of a telephone service. The principal streets are provided with paved side walks, and are lighted by lamps at night."

Mr. Charles E. G. Tisdall of the British and Foreign Bible Society, Singapore, writes: "I would direct atten-

[1] *Geographical Journal*, April, 1909.

tion especially to both the old and new Federated Malay States and Singapore as regards the Mohammedan work, for not one of the many missionaries working in these places does any work at all among the many thousands of Mohammedans. It seems a crying shame that the Mohammedans here should have been neglected so long, when there are none of the great difficulties to hinder mission work at the outset such as are met with in many other countries under Moslem rule, for example, in Arabia and Persia."[1]

Turning from Asia to Africa and Madagascar, we find there also areas smaller than the vast Sudan, but equally uncultivated and uncared for, awaiting the pioneer plowman and the sower of the Gospel seed.

In the nine northern provinces of Madagascar with a population of about 500,000, only two missionaries are located, north of the parallel of 18° N. lat., going four hundred miles north, there is only one station on the east coast and no station on the west coast or inland.[2]

On the western side of the Niger River, West Africa, and on the region north of the Cross River, there are fields wholly unevangelized and many of them not even explored. The country is being opened up by the government, but, to quote the expression of one missionary, "Missions creep after it like snails after an express train."[3] The result is that in the newly-opened territories the advent of the white man is not associated with

[1]Letter to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

[2]Concerning the Moslem population and the spread of Islam in Madagascar, see Gabriel Ferrand, "Les Mussulmans à Madagascar." 2 vols., Paris, 1891.

[3]Report of World Missionary Conference, Edinburgh, 1910, Vol. I, and Statistical Atlas of Christian Missions, Plate XX.

the coming of Jesus Christ, but with commercialism together with the greed and vices of the West.[1]

Portuguese territory, south of the Zambesi, is very inadequately occupied, while north of the Zambesi there is practically no mission work whatever in this field. It is also comparatively neglected by the Roman Catholic Church.[2] As regards the Portuguese Congo, or Angola, a district including 250,000 square miles and perhaps a population of 7,000,000, the very sparsity of the population calls for a larger number of missionaries, and yet throughout this great region there are extensive districts where the Gospel has never yet been carried.[3] In the Belgian Congo there are also several districts wholly outside of present missionary effort.[4] Between Baringa station of the "Regions Beyond Missionary Union" with only five missionaries, and Ibanshi of the Presbyterian Church of the United States (South), with four missionaries, is a distance of over four hundred miles and there is no mission station between. From Bolobo on the Congo to Lake Tanganyika, one can travel for nine hundred miles without coming to a mission station.

Two other districts have already been treated in Chapter I. but require further mention.

The so-called Ivory Coast, a French colonial posses-

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. I, and Statistical Atlas of Christian Missions, Plate XX.

[2]Report of World Missionary Conference, Edinburgh, 1910, Vol. I, and Statistical Atlas of Christian Missions, Plate XX.

[3]Report of World Missionary Conference, Edinburgh, 1910, Vol. I, and Statistical Atlas of Christian Missions, Plate XX.

[4]See an important article on this region by E. Torday, entitled "Land and Peoples of the Kasai Basin" with large map in the *Geographical Journal*, July, 1910. He writes as an explorer. Compare with map in Statistical Atlas of Christian Missions to gain a right conception of this vast unevangelized area.

sion, with an area of 200,000 square miles and an estimated population of 3,000,000, has no Protestant missions. The ports of this colony are visited by the liners of two French, one British, one German, and one Belgian shipping company. It is proposed to create a port and railway at Bassam at an expense of about 10,000,000 francs. The works are in progress, and from Abijean, on the north side of the lagoon, the railway is being pushed inland. Telegraph lines connect the principal towns and extend to adjoining colonies. Telephonic communication exists between Bassam, Bingerville, the capital, and other places.

Yet, with all this material progress, French Guinea, and Portuguese Guinea, with the coast of Senegambia, have no Protestant missions. The latter has a population of 820,000; the former of over 2,000,000. The centers of population are Konakry, the capital, Boke, Dubreka, Timbo, and, in Portuguese territory, Bissau.[1]

Concerning the French Congo, which has an area two and a half times that of France and a population of perhaps 10,000,000, we read: "Mission work was begun here by the American Presbyterians, who, after the acquisition of the land by France, handed over some of their stations to the Paris Society, which has since established two other principal stations. These stations are placed along the navigable part of the Ogowe, and reach only 250 miles from the coast. They touch several tribes, of which the most important is the Fan tribe, and M. Allegret remarks that if this tribe could be won for Christianity, it would form a strong bulwark against the advance of Islam."[2] But the whole of the vast interior

[1] "Statesman's Year-Book," 1910, 807.
[2] Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

is absolutely unreached. The hindrance has been chiefly lack of men and means. The advance of commerce into the interior, the southward spread of Islam, and the possibility of an atheistic attitude on the part of the Government, constitute the dangers ahead, but at present the way is open for advance.

In Nigeria, as we have seen in Chapter I and as is evident on the map, about two-thirds of the field is absolutely untouched. To man even two bases in each province would require at least forty-eight missionaries and double that number of native Christians, while at present there are altogether only thirty-four male missionaries, very unequally distributed.[1] The Mohammedans are steadily pushing into the pagan districts, while the British Government unfortunately prohibits the evangelization of Mohammedans by excluding the missionaries from pagan districts into which Islam has access.[2] Only a small proportion of the people can read and the only Scripture translation available is the New Testament in Hausa and Nupe, while there are two principal and twenty-three lesser languages into which no Scripture portion has yet been translated.[3]

North Africa is nominally an occupied mission field, and yet work was only begun in the Barbary States within the last thirty years, and is represented to-day by a few isolated stations and at most a handful of workers in the largest centers. Southern Tripoli and the district of Oran in Algeria are practically unoccupied, as there

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. I, and Statistical Atlas of Christian Missions.

[2]Report of World Missionary Conference, Edinburgh, 1910, Vol. I; *Missionary Review of the World*, July, 1909, 393-395.

[3]Report of World Missionary Conference, Edinburgh, 1910, Vol. I; see also Chapter VII of this volume.

is only one station in each, and Morocco, south and east of the Atlas Range, is almost wholly an uncultivated area.[1] The lower half of Tunis has no mission station. The station furthest south is at Kairwan, opened by the North Africa Mission in 1897. At present this strategic center of Moslem learning and propagandism, with a population of nearly 30,000, has one married missionary and a single woman.[2] The city has thirty mosques and is a great center for pilgrimage.[3] From Kairwan one could travel directly southeast for *two thousand two hundred miles* before reaching Upoto on the Congo. And this is the nearest mission station in that direction! Could any statement give a clearer idea of the vast areas in the Dark Continent that still await the light of the Gospel?

We now pass to the consideration of some of the fields generally considered as occupied. Chapter I and the preceding paragraphs of this chapter have brought before us an aggregate population in Asia and Malaysia of at least sixty millions and in Africa of seventy millions, wholly untouched by missionary effort of the Protestant Churches.

There is another field of survey which cannot in

[1] Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

[2] "North Africa," June, 1910, 98: "This autumn Mrs. Short and I recommenced visiting the tents near the town. On the whole, we had a very good hearing given our message. The farthest point we reached was Hadjeb, forty miles away."

[3] The city is located thirty miles southwest of Susa, with which it is connected by rail. Founded A. D. 670, it has played a large part in the history of Islam in North Africa, and is the Mecca of the Barbary States. Until the French occupation, access was forbidden non-Mohammedans. It has thirty mosques, and many tombs of saints. The dead are brought from afar to be buried in this holy city. The Ukbah Mosque is one of the most magnificent in the Moslem world, and contains 430 marble columns.

KAIRWAN, TUNIS

A Moslem city of strategic importance, the farthest outpost of the missionary frontier. One can travel from Kairwan southeast for 2,200 miles before reaching Upoto, a mission station on the Congo, and there is no mission station between these two points.

justice be omitted, and which is in some respects of almost greater importance than the one already presented.

Wedged in between mission fields which are often themselves inadequately occupied and sparsely cultivated, or bordering on mission fields which are limited to the coast, these areas and populations do not stand out so distinctly on the map, and yet they are as destitute as Tibet or Afghanistan. Their location, often entirely surrounded by spheres of missionary activity or influence, only adds to the pathos of the situation. They deserve special treatment also because provision for them can be more economically made in most cases, both as regards men and money, than for the wholly unoccupied fields. The early and strong reinforcement of adjoining missions would be the simplest, wisest and most effective plan for the evangelization of most of these areas so inadequately occupied. Careful investigations "lead to the conviction that *in the aggregate* the neglected and destitute areas which lie within, or closely adjoin the spheres of influence of existing missionary agencies, present the most extensive, the most pressing and the most pathetic need of the missionary world."[1] A complete survey would perhaps show that the total population of these areas is larger than the total populations hitherto enumerated.

There are difficulties, however, in dealing with these limited and particular areas, both because it is hard to define a given mission's sphere of influence or responsibility, and because a comprehensive survey of all the occupied mission fields of the world, with a view to locating unoccupied sections, has never yet been undertaken. In many cases missions have not even fixed the

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

boundaries of their field. In other cases they have claimed large areas which they have never even visited. The ratio sometimes suggested of so many thousand of the population to each foreign missionary is equally unsatisfactory, especially when applied without distinction on the one hand to sparsely occupied and distant lands, and on the other, to those where the population is dense and accessible. Even where such a ratio as was suggested at the Madras Decennial Conference of 25,000 non-Christians to each foreign missionary is adopted, the question arises whether the presence and work of native Christians should not be the main factor in the problem of distribution and occupation. All that is possible here, therefore, is to give a summary of present conditions in certain fields which are typical of the greatness of the need everywhere in the missionary world.

Another point needs emphasis before we proceed. It is evident that the question as to which missionary agency should enter in and occupy a given territory cannot here be considered, and should not be allowed to obtrude itself. The question is so difficult that it needs careful consideration by missionary boards and councils. No statement, therefore, relating to areas unoccupied by missionaries in mission fields covered by this survey must be taken in the sense of a general advertisement of "areas to let" for individuals or societies, without due regard to those great principles of comity and Christian statesmanship which are to-day a ruling factor in the conduct of Christian Missions.[1] These same principles apply to the countries wholly unoccupied, and must not be forgotten.

[1]On Missionary Comity in the occupation of new fields or near the borders of missionary territory, see Report of World Missionary Conference, Edinburgh, 1910, Vol. VIII.

Not only is the question of comity related to the occupation of the areas now under consideration, but the question of concentration or diffusion as the true policy of a mission board or a mission station is also involved in our consideration of these needy areas. We begin with Japan.

The semi-centennial of Protestant missions in Japan was celebrated by a conference in Tokio, October 5-10, 1909, and the achievements of the past fifty years in evangelization, in self-support of the native church, and in the deepening influence of Christianity and its widespread effects are surely full of encouragement. But how large is the task still before us in Japan. Out of a population of 52,000,000 people, only 150,000 Christians (total number of Protestant communicants, 67,043),[1] and out of less than eight hundred missionaries, six hundred and fifty-six, are found in ten cities, in which also are five-sevenths of all the Japanese workers and churches. A large proportion of the missionary body, one paper states, is grouped around the large cities, while the masses, the industrial and agricultural classes, are in many provinces untouched and unapproached.[2]

"Beginning at the two open ports in 1859, Protestant

[1]Statistical Atlas of Christian Missions, 65.

[2]The Omi Mustard Seed, Japan, Vol. III, No. 6. "Decentralization in the mission field itself is another pressing problem. According to figures, quoted, apparently, as authoritative, in the *Japan Evangelist* for December, 1909, it is said that out of less than 800 Protestant missionaries in Japan, 656 are 'congested in only ten cities.' Further, we are told that 'five-sevenths of all Japanese workers and churches' are connected with the ten cities already mentioned; and this (even if the figures are only approximately correct) is a sad confession of the failure of the various missions and churches to reach the bulk of the nation. Fully seventy-five per cent. of the total population live in villages, and the agricultural classes are the backbone of the Japanese nation."—*Church Missionary Review*, June, 1910, 374.

missionaries have steadily progressed in the occupation of the country, until to-day every one of the forty-eight provinces has been entered. The restrictions upon living outside the treaty ports at first necessitated the concentration of the missionary force in the larger cities. Even yet we find that about fifty-seven per cent. of the missionary body reside in eight cities, namely: Tokio, 287; Kobe, 78; Osaka, 60; Sendai, 48; Yokohama, 45; Kioto, 43; Nagoya, 31; and Nagasaki 30."[1] It is true that fully one-half of those in these larger cities are engaged in educational or literary work, or in the general administration of mission work, but surely the work of general evangelization should not take second place to any other task. Table I in Appendix C shows very clearly that there are large districts in Japan where the missionary occupation, even counting the work of native Christians, is utterly inadequate, and that there are regions practically untouched and areas unoccupied. The district of Fukushima, for example, with a population of 1,175,224, has only one mission station; Okayama district, with a population of 1,188,244, has only one station and three ordained missionaries, while Chiba district, although it has three stations, has a total of only six missionaries, including women, for a population of 1,316,547. To quote again from the World Missionary Conference Report: "The regions most neglected hitherto are, broadly speaking, the whole Japan sea-coast of the main island and large portions of the northeastern provinces. The results in proportion to the effort put forth have seemed most meagre in the prefectures of Niigata, Fukui, Toyama, Ishikawa, Tochigi, Shimane, Saitama, Nara, and Oita."

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

From Japan we turn to India.

Here the unoccupied fields of Protestant missionary effort have been more carefully investigated than in the case of any other field.[1] "The missionary literature of the last decade," says the World Missionary Conference Report, "has thrown a vivid light upon the fact that in India—quite apart from those fields in which the present missionary staff is insufficient for the accomplishment of the work begun in them—there are vast districts which must be described as unoccupied or not effectively occupied. . . . Large portions of the United Provinces, of Eastern Bengal, Chota Nagpur, Southern Assam, the hill forests of Burma, the Central Provinces, and the Central Indian Agency, and, above all, the Native States, are absolutely unmanned. . . . Two generations have passed away since the mission began work in some of these sections, yet scarcely one-third of the population have had the Gospel made known to them."[2] The diagram on page 56 shows clearly in the case of the United Provinces that in 1906, out of fifty districts, no less than seventeen were still without any resident ordained missionary; in other words, that after a century of Christian missions, there were then still 16,000,000 of people in these provinces without an ordained foreign missionary. "The real meaning of these figures will be understood better if put thus,"

[1] "The Unoccupied Fields of India," by G. S. Eddy, *Missionary Review of the World*, April, 1905. "Unoccupied Fields in Central India." Pamphlet by Dr. J. Fraser Campbell, Rutlam, 1906. "Unoccupied Fields of Protestant Missionary Effort in Bengal." Pamphlet by Rev. H. Anderson, Calcutta, 1904. "The Unoccupied Fields in the United Provinces." Pamphlet by J. J. Lucas, based on this pamphlet, Cawnpore, 1905. Unoccupied Fields, United Provinces," by Rev. W. E. S. Holland, *Church Missionary Intelligencer*, August, 1906, 576. "India and Missions," by V. S. Azariah, Chapter XII. "Unoccupied Fields in Rajputana," by Rev. W. Bonnar.

[2] Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

says W. E. S. Holland. "In these districts there is a population equal to that of England (excluding the six counties of London, Lancashire, Yorkshire, Durham, Essex and Stafford), to which no ordained foreign missionary has yet been sent. No missionary to a population equal to that of thirty-five English counties, almost wholly heathen!"[1] The situation has changed somewhat for the better since this paper was written, but it still is bad enough.

In Central India in the group of native states bounded on the northwest by Rajputana and the United Provinces, on the East by Bengal Presidency, and on the south by the Central Provinces, there are also unoccupied areas. The two Political Agencies of Baghelkhand and Bundelkhand are examples. The first has an area of about 14,000 square miles and a population of 1,555,024. The latter has an area of 9,851 square miles and a population of 1,308,327. This latter Political Agency has one mission station. Taking these two areas together we have a population greater than the whole of the New England States, except Massachusetts, and an area nearly equal to four of them combined, with less than a half dozen workers.[2] Gwalior State has a population of over 1,000,000 and has only one mission station. Bhopal Agency, nearly as large as Bulgaria, with 1,267,526 souls, has only two mission stations.[3] The character of the problem and the great need for a large increase in the number of workers is evident from the concluding paragraph in Dr. Campbell's pamphlet. He says: "As only three per cent of the people in all Central India

[1] "Unoccupied Fields, United Provinces, India," *Church Missionary Intelligencer*, August, 1906.

[2] J. Fraser Campbell, "Unoccupied Fields in Central India," 5.

[3] Ibid., 8.

are able to read and write, and the adjoining states are probably as illiterate, it is manifest that the evangelization of these millions must depend on the living voice."[1] The unreached millions in Bengal are so many and the destitution of some of its provincial divisions is so acute, that we refer to Table II in Appendix C, which merits careful study. It shows that there are no less than thirty-four districts where the missionary occupation is so utterly inadequate that there is no hope for speedy evangelization.

Mr. Herbert Anderson in his careful treatment of the whole subject comes to the conclusion that "in the province of Bengal alone, every decade, a nation twenty million strong passes from life, through death, to the just judgment seat of God without a knowledge of Christ."[2]

In regard to Sindh, Western India, one of the least known provinces and most needy, we are told that "the Mohammedan population, seventy-six per cent of the whole, are chiefly an untouched field."[3]

Turning from Japan and India with their pressing and pathetic needs, to China, similar conditions, but on a still larger scale, confront us. Its enormous population equals the aggregate population of all Japan, Great Britain, Italy, the United States of America, European Russia, Spain, Portugal, France, Austria and Canada. Or, to use another illustration, "The British Museum Reading Room," we are told, "contains 70,000 volumes, while the whole library, which is built around the Reading Room, con-

[1]J. Fraser Campbell, "Unoccupied Fields in Central India," 13.
[2]H. Anderson, "Unoccupied Fields of Protestant Missionary Effort in Bengal," 20.
[3]A. E. Redman, "Sindh as a Mission Field," *Church Missionary Review*, November, 1909.

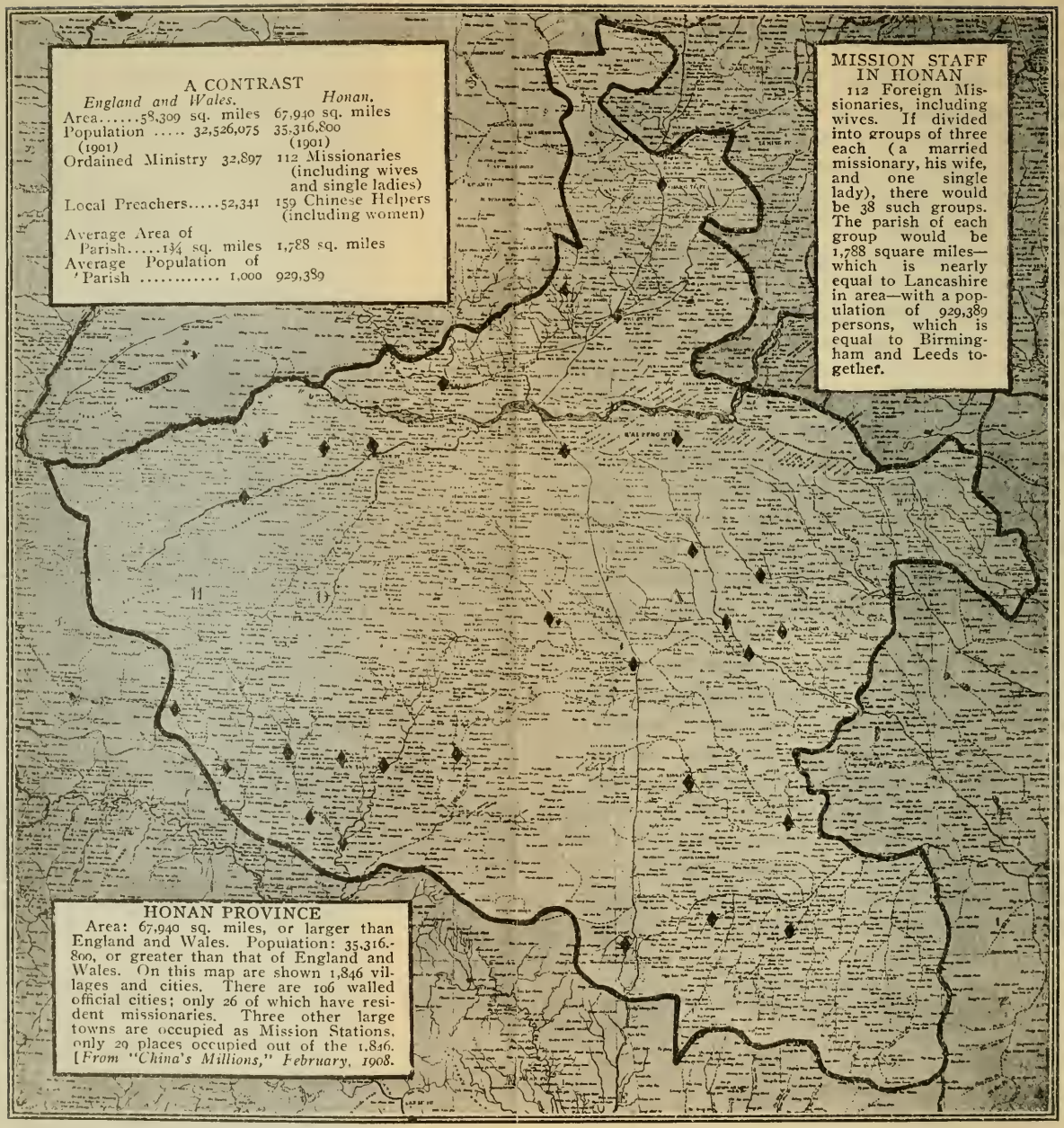
tains some forty-four miles of book-shelves (shelves, not cases), containing in all about 2,000,000 volumes. If every book was a copy of one of the Scriptures in Chinese, the number would not equal the circulation of the Scriptures in China last year. If every book was a copy of the Chinese Bible, it would need 200 such libraries to supply each Chinese man, woman, and child with a Bible. It would cost 3,000,000 pounds to give one Scripture only, to every Chinese throughout the Empire. This is but part of the problem of the evangelization of China."[1]

Once, the whole of this Empire of seething humanity, the largest field in the world, was wholly unoccupied. When the China Inland Mission was founded in 1864, there were only fifteen Protestant mission stations in China with about 2,000 converts. To-day that Mission alone has 205 stations, and 769 sub-stations. Every province of the Empire has its missions with a total of 2,027 native church organizations and 177,724 Protestant church members.[2]

But the unfinished task in China is still gigantic, and the unreached populations can only be estimated in millions. Beginning with the great cities as strategic centers, what stronger plea for "city missions," what plea more eloquent in brevity and pathos than the fact that there are still in China *one thousand five hundred and fifty-seven cities without missionaries.*

If Christ, "seeing the multitudes was moved with compassion," what must He think of these cities to-day without any one to witness for Him and in His name heal

[1] *China's Millions*, January, 1908.
[2] Statistical Atlas of Christian Missions, 67.


A CONTRAST
England and Wales.
Honan.
Area.....58,309 sq. miles
67,940 sq. miles
Population 32,526,075 (1901)
35,316,800 (1901)
Ordained Ministry 32,897
112 Missionaries (including wives and single ladies)
Local Preachers.....52,341
159 Chinese Helpers (including women)
Average Area of Parish.....1¾ sq. miles
1,788 sq. miles
Average Population of Parish 1,000
929,389
MISSION STAFF IN HONAN
112 Foreign Missionaries, including wives. If divided into groups of three each (a married missionary, his wife, and one single lady), there would be 38 such groups. The parish of each group would be 1,788 square miles—which is nearly equal to Lancashire in area—with a population of 929,389 persons, which is equal to Birmingham and Leeds together.
HONAN PROVINCE
Area: 67,940 sq. miles, or larger than England and Wales. Population: 35,316,800, or greater than that of England and Wales. On this map are shown 1,846 villages and cities. There are 106 walled official cities; only 26 of which have resident missionaries. Three other large towns are occupied as Mission Stations, only 29 places occupied out of the 1,846.
[From "China's Millions," February, 1908.

the sick, comfort the sorrowing and bind up the broken-hearted![1]

But the condition of the smaller villages and of the bulk of the population away from the towns is no less appalling and appealing. From the table given, it is clear that Ho-nan Province is not as destitute as some others in respect to the occupation of its cities. Yet this province, chosen as typical with a population nearly equal to that of all France, has large unreached sections as is evident from the striking map and its descriptive letter-press opposite. Surely, after the careful study of even one such a section of China, no one can longer doubt that the evangelization of the Empire is only possible by a large increase of foreign missionaries and native agencies. "On this map more than 1,846 cities, towns and important villages are located,

[1]Provinces.	Net number of walled cities in province.	Cities with missionaries.	Cities without missionaries.
Kwang-tung	93	28	64
Fu-kien	60	45	15
Che-kiang	79	52	27
Kiang-su	71	24	47
Shan-tung	107	34	73
Chi-li	155	23	132
Hu-peh	69	29	40
Kiang-si	81	34	47
Ngan-hwei	60	21	39
Ho-nan	106	26	80
Hu-nan	76	19	57
Kan-su	104	13	91
Shen-si	89	26	63
Shan-si	101	34	67
Sze-chwan	414	45	369
Yun-nan	80	7	73
Kwei-chau	134	6	128
Kwang-si	116	7	109
Sin-kiang	38	2	36
Total	2,033	476	1,557

while there are, in addition, countless numbers of hamlets and villages which cannot be marked. Though it is now more than a generation since the first Protestant missionaries entered the province, and over twenty years since the first permanent station was opened, the total number of centers occupied by all societies (out-stations not being counted), does not exceed twenty-nine. Here lies part of the problem of the evangelization of China, and let it be remembered that this is but one of the nineteen provinces of China proper."[1]

The careful survey of the needs of China made for the World Missionary Conference at Edinburgh sums up the situation and reveals the following conditions:

"While all the provinces and, except Tibet, all the dependencies have mission stations, there are, nevertheless, large regions practically untouched. Tibet, as elsewhere explained in detail, is unreached; Sin-kiang has but three stations, though as the table shows, owing to its sparse population, it has a larger percentage of missionaries to the population than all the densely inhabited provinces save Fu-kien, Che-kiang, and Kiang-su; and Mongolia, equalling in area six Germanys and almost as large as China proper, has but four stations and ten missionaries, plus the colportage work of the British and Foreign Bible Society. Remembering that this vast expanse is mainly what two Chinese names of the country suggest, 'Sandy Waste' and 'Rainless Sea,' we may find this not so regrettable as at first thought it may appear, though the destitution of these nomads is as real and appalling as that of dwellers in most sparsely settled pastoral regions. The northern half of Manchuria is without a missionary

[1] *China's Millions*, February, 1908, 27.

and nearly half the remainder is absolutely unreached, the southern and western sections alone being occupied. One correspondent from this more favored section thinks that two-thirds of the population in his field have not even been approached.

"Of the eighteen provinces it is difficult to speak at all accurately as to what districts are wholly without the Gospel, since we have no reports of itineration. Apparently four-fifths of Kan-su, Yun-nan, Kwei-chau and Kwangsi are not only absolutely unreached, but are likely to remain so until missionaries are near enough to be accessible to the people. If this is a fair estimate—probably it is an underestimate—the Church has in these four sparsely settled provinces a field as large almost as Burma and Bengal combined, with a population equalling that of the Turkish Empire plus Ceylon, without any regular preaching of the Gospel. These are, perhaps, the largest sections thus untouched, though extensive regions in Sze-chwan and Shen-si should not be forgotten. In addition, in all the provinces, there are many and populous districts whose inhabitants, humanly speaking, are not likely to hear the Gospel unless the Church makes adequate provision to make it known. Thus in Kwang-tung, the first province to receive a modern missionary, after more than a century, there are stretches of territory in the north, west and south, equalling in population the entire number inhabiting the Pacific Islands and the Philippines, still without a preacher. Dr. Fulton reports that within 140 miles of the scene of Morrison's labors, there are three counties containing some 10,000 villages, averaging 250 inhabitants each, and so near each other that in some cases from a central point, 600 villages may be counted within a radius of five miles. In hun-

dreds of these, no missionary or Chinese preacher has ever set foot."[1] How long shall they wait?

To complete the survey of the unoccupied fields in the Chinese Empire, one word must be added. In addition to the areas unreached, there is in China a class unreached, numbering millions, namely, the Moslems.

"We may safely say that the Moslem population of China is certainly equal to the entire population of Algeria or Scotland or Ireland; that it is in all probability fully equal to that of Morocco and numbers not less than the total population of Egypt or Persia. A few millions among the hundreds of millions in China may not seem many, but if we think of a community

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. I. Cf. also the following striking table from the same report:

Statistics Relating to the Missionary Occupation of the Chinese Empire.

Province.	Area in sq. miles.	No. of inhabitants.	Pop. per square mile.	Mission sta- tions.	Mission- aries.	No. people per mis- sionary.
Che-kiang...	36,670 22d	11,580,692 15th	316 9th	30 9th	301 6th	38,474 20th
Chi-li.....	115,800 8th	20,937,000 10th	172 12th	26 11th	277 8th	75,585 16th
Fu-kien.....	46,320 20th	22,876,540 8th	494 3d	42 3d	378 4th	60,520 19th
Ho-nan.....	67,940 16th	35,316,800 3d	520 2d	33 6th	165 11th	214,041 4th
Hu-nan.....	83,380 10th	22,169,673 9th	266 11th	19 15th	184 9th	120,487 10th
Hu-pei.....	71,410 14th	35,280,685 4th	492 4th	31 8th	280 7th	126,002 9th
Kan-su.....	125,450 7th	10,385,376 16th	82 17th	17 16th	70 16th	148,363 8th
Kiang-si....	69,480 15th	26,532,125 6th	382 6th	37 4th	169 10th	156,995 6th
Kiang-su....	38,600 21st	13,980,235 12th	362 7th	19 14th	503 1st	27,794 21st
Kwang-si...	77,200 12th	5,142,330 20th	67 18th	8 18th	50 17th	102,847 13th
Kwang-tung	99,970 9th	31,865,251 5th	319 8th	56 1st	471 2d	67,654 17th
Kwei-chau..	67,160 17th	7,650,282 18th	114 14th	6 19th	23 19th	332,621 1st
Manchuria..	363,610 4th	16,000,000 11th	44 19th	24 12th	107 14th	149,533 7th
Mongolia...	1,367,600 1st	2,600,000 21st	2 22d	4 20th	10 21st	260,000 3d
Ngan-hwei..	54,810 19th	23,670,314 7th	432 5th	22 13th	123 13th	111,222 12th
Shan-si.....	81,830 11th	12,200,456 14th	149 13th	35 5th	145 12th	84,141 15th
Shan-tung..	55,970 18th	38,247,900 2d	683 1st	32 7th	343 5th	111,510 11th
Shen-si.....	75,270 13th	8,450,182 17th	111 15th	27 10th	95 15th	88,949 14th
Sin-kiang...	550,340 2d	1,200,000 22d	2 21st	3 21st	18 20th	66,667 18th
Sze-chwan...	218,480 5th	68,724,890 1st	314 10th	47 2d	386 3d	178,044 5th
Tibet.....	463,200 3d	6,500,000 19th	14 20th	.....	.....	.....
Yun-nan....	146,680 6th	12,324,574 13th	84 16th	9 17th	39 18th	316,015 2d

equal to that of Egypt or Persia peculiarly accessible to the Gospel, and yet practically without any missionaries specially set apart or qualified to deal with them, and apart from one or two small exceptions, with no literature for use among them, we shall have a more adequate conception of the real problem. What should we think of Manchuria or Mongolia without any missionaries, or of no interest centering around the closed land of Tibet? Yet, the accessible Moslem population of China is certainly two or three times that of Mongolia. . . . Within China there is a special people, equal in number to the population of any of China's dependencies, for whom practically nothing is being done and whose presence hitherto has been almost ignored."[1]

The survey of all these unoccupied fields and unreached millions, of classes and masses still out-of-touch altogether with the life-giving Christ, must surely move us to prayer and through prayer will move us to them.

"O grant us love like Thine,
That hears the cry of sorrow
From heathendom ascending to the throne of God;
That spurns the call of ease and home
While Christ's lost sheep in darkness roam!

"O grant us hearts like Thine,
Wide, tender, faithful, childlike,
That seek no more their own, but live to do Thy will!
The hearts that seek Thy Kingdom first,
Nor linger while the peoples thirst.

"O grant us minds like Thine,
That compassed all the nations,
That swept o'er land and sea and loved the least of all;
Great things attempting for the Lord,
Expecting mighty things from God."

[1]M. Broomhall, "Islam in China," 216, 217.

THE DARK DISTRICTS IN THE UNITED PROVINCES,
Seventeen are without a Missionary[1]

NOTE.—Each square represents one of the *administrative districts* of the United Provinces, with an average population of a million people.

The numbers enclosed in a circle represent the number of foreign ordained missionaries resident in the district. The other figures give the population of the district, according to the Census of 1901.

The districts lightly tinted have only one resident ordained missionary; those with *a darker shade* have no resident ordained missionary.

The thick black lines enclose the areas worked by the Church Missionary Society, or recognized as coming within its sphere of influence.

[1]Reprinted from the *Church Missionary Intelligencer*, August, 1906.

WHY STILL UNOCCUPIED

"High walls, closed doors, and jealous foeman's hate,
  Have ages long held Christless lands enchained,
  Whilst Ignorance and Prejudice remained,
Twin sentinels, to further guard the gate,
Determined force of ill doth concentrate
  At every point where Light hath vantage gained,
  Where Truth, at spear-point, hath a hold maintained,
And pricked foul Sin to show its real estate.

"Meanwhile, how slowly move the hosts of God
  To claim the crown He hath already won!
Their feet, how slack with 'preparation shod,'
  To forward plant the Gospel of His Son!
'Regions beyond!' Will Christ's Church ever dare
In selfish ease to read, 'Beyond His care'?"

—Anon.

"Our train of camels drew slowly by them; but when the smooth Mecca merchant heard that the stranger riding with the camel-men was a Nasrany [Christian], he cried, 'Akhs! A Nasrany in these parts!' and with the horrid inurbanity of their jealous religion he added, 'Allah curse his father!' and stared on me with a face worthy of the Koran."

—C. M. Doughty (Arabia Deserta).

"Shall I stretch my right hand to the Indus that England may
  fill it with gold?
Shall my left beckon aid from the Oxus? the Russian blows hot
  and blows cold;
The Afghan is but grist in their mill, and the waters are moving
  it fast,
Let the stone be the upper or nether, it grinds him to powder
  at last."

—Sir Alfred Lyall.

Chapter III

WHY STILL UNOCCUPIED

It surely cannot be without reason that so large a portion of the world is still unevangelized, and that so many areas and sections adjoining mission fields where the triumphs of the Gospel have proved its power, are still unreached.

It is undoubtedly true on the one hand that the greatest hindrance to the occupation of the whole world for Christ has been within the Church itself. Indifference to the cause of missions and lack of a world-wide vision have delayed the accomplishment of the task for centuries. The neglect, both of the great integral areas and of scattered smaller sections of the non-Christian world, is directly traceable to a lack of adequate and comprehensive vision of the real missionary goal.[1] The history of missions in China and in Central Africa proves that with faith and leadership, it was possible to advance into unoccupied territory where the barriers and difficulties seemed insurmountable. We must not justify past neglect nor present apathy.

Lack of men and means to carry on the work already begun is the great reason for the present neglect of the largest populations lying within the sphere of missionary

[1] J. R. Mott, "The Evangelization of the World in This Generation," 49.

occupation or on its immediate borders.[1] This is especially true of those areas and populations described in the second part of Chapter II. This lack of workers and of money is a reproach to the church.

Other fields, however, are wholly unoccupied because the external hindrances and difficulties seem even at present a real barrier to the entrance of the Gospel. Some of them are serious and appear almost insurmountable, while others are not greater than the difficulties and obstacles already encountered and overcome in fields at present dotted with mission stations. Yet it is only natural that the remaining difficulties should be great. The march of missionary progress throughout the past century of Protestant missions has, with some exceptions, been along the line of least resistance. When the whole non-Christian world was awaiting pioneer effort, the Church sometimes postponed the harder tasks and passed by doors barred to enter lands that were beckoning.

The entrance into the fields and sections of the world still unoccupied, therefore, by Christian missions will not prove an easy task.

The physical difficulties, because of climate, the dangers and hardships of pioneer travel, the barriers of race hatred and religious prejudice, and the determined political opposition of hostile governments, are not yet things of the past and cannot be ignored or minimized in a thorough consideration of this part of the missionary problem. They must be reckoned with. We gain nothing by deceiving ourselves as to the character, number and the greatness of these difficulties. The task remaining is one that calls for large powers and demands

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

careful investigation before we attempt it lest failure follow our efforts.

Yet, on the other hand, it is well for us to remember, as John R. Mott remarks, "difficulties are not without their advantages. They are not to unnerve us. They are not to be regarded simply as subjects for discussion nor as grounds for scepticism and pessimism. They are not to cause inaction, but rather to intensify activity. They were made to be overcome. They are to call forth the best that is in Christians. Above all, they are to create profound distrust in human plans and energy and to drive us to God."[1]

The chief reason why the unoccupied fields are still without the Gospel, indeed, the primary one, namely, lack of faith and enterprise in the Church, has been treated at length by Mr. Mott in his "Evangelization of the World in this Generation" and more recently in his "Decisive Hour of Christian Missions." We pass to the secondary reasons. These are physical, political or religious.

First, there are physical obstacles due to the fact that there are still lands unexplored, and climates deadly, and hardships of travel or conditions and environment that endanger life, or call for the highest type of self-denial.

David Livingstone's famous saying is still true, "The end of the geographical feat is the beginning of the missionary enterprise." Some imagine that the day of geographical discovery is already drawing to its close and that no part of the globe, except the polar regions, remains where exploration is needed. The fact, however, is that both in Asia and in Africa, there are still large regions not only untouched by missionary effort but that

[1] J. R. Mott, "The Evangelization of the World in This Generation," 50.

have never been explored or mapped by the pioneer traveler.

"It is true that Africa is no longer the Dark Continent," says Hogarth, "but it is guarding jealously at this moment some very dark spots. Even in British territory, how much is known of the inner Shilluk districts of the Sudan, or the region between the upper waters of the Blue Nile and the limits of Uganda? and who has followed Rohlfs down the line of Senussi oases from Tripoli or the Cyrenaica towards Wadai?"[1]

The greater part of the unevangelized fields in Africa is accessible only by long and weary marches through bush and forest and tropical, luxuriant vegetation on the one hand, or through scrub land on the other. Broadly speaking, in Africa modern missions have worked from the seaboard and along the rivers inland, and while the Moslem advance in Africa is still along the old overland routes,[2] missionary progress has followed too much the water-ways and the railroads and left large sections untouched and untried.

Geographers have shown, by graphic maps, how not only around the polar regions, but in the heart of Asia and Africa, as well as in South America, there still remain somewhat extensive areas concerning which we are absolutely ignorant.[3] The largest of these areas are in Asia.

[1] "Problems in Exploration," *Geographical Journal*, December, 1908, 549. Cf. C. H. Stigand, "To Abyssinia Through an Unknown Land," Preface and page 17.

[2] "Now that the new routes down to the west coast and so to Europe have been opened, it is not likely that the old trans-Saharan trade will ever regain its former proportions, but the spiritual influence that has given the Hausa his religion, his art and culture will still continue to penetrate from the north." Hanns Vischer, "Across the Sahara," 3.

[3] H. R. Mill, "International Geography," 13; also map in *Asien*, March, 1902.

Not to speak of portions of Central Borneo, British and Dutch New Guinea,[1] or the Territory of Papua,[2] as it is now designated, and the unexplored portions of Northern Siberia, important geographical problems await solution in Western and Central Asia. The largest unexplored area in Asia and perhaps in the world is in southeastern Arabia.

There are better maps of the moon than of this part of the world. All the lunar mountains, plains, and craters are mapped and named, and astronomers are quite as familiar with Copernicus and Eratosthenes (16,000 feet high) as geographers are with Vesuvius or the Matterhorn.[3] But from certain scientific points of view hardly anything of the Arabian peninsula is known. Not an hundredth part has been mathematically surveyed, and for knowledge of the interior we depend almost wholly on the testimony of less than a score of travelers who paid a big price to penetrate the neglected peninsula.[4] The record of their travels is a testimony to the great difficulties that must be met in occupying this region.

[1]In a note on the British Expedition to Dutch New Guinea, *Geographical Journal*, July, 1910, 105, we read that the explorers "made an unsuccessful attempt to reach a clearing on one of the mountains, but from a spot 1,700 feet above the sea obtained a view showing the jungle to extend in one unbroken mass as far as the eye could reach. Every foot of the way, when off the river-bed, has to be cut through an endless mass of tangled trees and creepers. During the ascent, representatives of a pygmy tribe, having an average height of only 4 feet 3 inches, were met with. This is of considerable interest, as it adds one more to the indications which have lately been accumulating of the probable existence (formerly denied) of the Negrito race in New Guinea. Practically no help in the way of transport could be got from the natives, and no cultivation was found, the people living entirely upon wild produce, supplemented by a few fish."

[2]Col. Kenneth Mackay, "Across Papua," Preface. Also "Recent Exploration in British New Guinea," *Geographical Journal*, 1909, 266-274.

[3]D. P. Todd, "New Astronomy," 249.

[4]D. G. Hogarth, "The Penetration of Arabia," passim, and bibliography on Arabia in the Appendix. Also A. Ralli, "Christians at Mecca."

Niebuhr alone, of all his party, returned to tell of Yemen; the rest died of fever and exposure. Huber was murdered by Bedouins and his journal published after his death. Seetzen was murdered near Taiz and Manzoni was shot with his own rifle by a treacherous companion. Bent died from the effects of the Hadramaut climate, and Von Wrede, after suffering everything to reach the Ahkaf, returned to Europe to be scoffed at and his strange story labeled a romance! Only years after his tragic death was it corroborated. And Doughty, chief among Arabian explorers, was turned out of Nejd sick and penniless to trudge on foot with a caravan hundreds of miles to be betrayed near Mecca, escaping by the skin of his teeth.

Almost all of the southern half of Arabia is, according to native report, occupied by a vast wilderness generally called Roba'-el-Khali—the empty abode.[1] No European has ever entered this immense tract, which embraces some 600,000 square miles, although three travelers, Wellsted in 1836, von Wrede in 1843, and Joseph Halevy in 1870, with intrepid boldness gazed on its uttermost fringes from the west, south and east respectively. Some Arabian maps show caravan tracks running through the heart of this desert from Hadramaut to Muscat and Riadh. For the rest, we have only vague reports at second hand in regard to this whole mysterious region. Burton and Doughty expressed the opinion that an explorer might perhaps cross this waterless territory in early spring on she-camels giving full milk, but it would take a bold man to venture out for the passage of 850 miles west to east, or 650 miles north to south, through this zone of the world's greatest heat, to discover the un-

[1] S. M. Zwemer, "Arabia, the Cradle of Islam," 143.

THE LATE GRAND SHEREER OF MECCA

Aun-er-Rafik, a direct descendant of Mohammed, and the guardian of the Sacred City.

known in Arabia. Such an enterprise, although of value to geography, would count for little or nothing in the work of evangelization, and yet who knows whether this region may not have ruins of former civilization, or remnants of half-pagan tribes?

There are, however, other districts in Arabia which are not desert, but inhabited by large tribes, and in some cases containing groups of villages and smaller cities which have never been seen by Western eyes. The biggest geographical feat left for a traveler to perform in all Asia is to get across the Yemen, on to Nejran and pass from thence along the Wady Dawasir to Aflaj and Nejd.[1] We know that this journey is followed by Arab caravans, and I met many of the Arabs from that district on my first and second visit to Sana in Yemen. There are plenty of wells and the journey would lead through a long palm track of over 100 miles march in its early stages.

Nejd, in the heart of Arabia, has never been visited by a missionary. In that region the experiences of Doughty, and of Nolde, in 1893, prove that it may require moral and physical courage of no common order to explore the country, but, nevertheless, Doughty never abjured his Christianity and a medical missionary might well be able to penetrate into every part of this great unknown center of Arabia, if he won the protection of the various tribes through his medical and surgical skill.[2]

[1] *Geographical Journal*, December, 1908, 551. D. G. Hogarth, "Penetration of Arabia," 324-337.

[2] Professor Alois Musil made explorations in North Arabia in 1908-09, removing some of the blank spaces from the maps between Bagdad and Damascus, but experienced the greatest difficulties. "These trips, it should be noted, were all carried out under incessant alarm from robber bands or hostile tribes. On his second excursion, which was directed eastward,

There are other parts of Western Asia awaiting exploration, yet not so large in area as those in Arabia. Two districts in Kurdistan await the pioneer traveler bold and brave enough to unlock their secrets. One is in the southern part of the wild mountain regions of Hakkiari, and the other in the so-called Dersim District, both inhabited either by pagan tribes or by obscure Moslem sects, all wild mountaineers.[1]

Nor is the work of pioneer exploration completed in Central Asia.[2] The two chief regions remaining are in Afghanistan and Tibet. Although the main features of Afghanistan are known and mapped, parts of the Helmund river valley and the northeast corner of Afghanistan, Badakhshan and Kafiristan, are almost entirely unknown. On the maps of Tibet, there are still blank spaces, and southeastern Tibet is yet largely unexplored;

Musil was stabbed in the back by a lance and in the breast by a knife, while with his attendants he was stripped of everything down to his shirt. It was only his familiarity with languages and manners, and the friendly relations he had established on former journeys, that got him out of this and similar awkward predicaments. He suffered also at the hands of thievish guides, whilst even worse difficulties were caused by the climate and by the badness of the drinking water, which more than once laid him on a bed of sickness. He passed nights in the open where the temperature varied from 8° 5′ to 23° Fahr. and these would be followed by days with an air-temperature of 115° Fahr. Early on December 10, as told by him in a preliminary report to the Vienna Academy of Sciences, he had difficulty in adjusting his headcloth and blanket, so hard were they frozen, while his men hardly dared take hold of the water-bottles for fear of their breaking. After sunrise they warmed them by the fire, for to have kindled a fire earlier might have exposed the party to attack. On the third excursion, which, starting in the southwest part of the region under examination, proceeded southward, it was with great difficulty that he found a guide. Nobody was willing to accompany him in these 'death paths,' which, following on a ride through the desolate black desert of el-Bseita, led into the defiles of the westerly arm of the sandy desert of Nefud" (*Geographical Journal*, May, 1910, 581).

[1] *Geographical Journal*, December, 1908, 557.

[2] B. de Lacoste, "Around Afghanistan," 77. Sven Hedin, "Through Asia," Vol. I, 3, 5.

while between the limits of Tibetan territory and the boundary of Assam, there are also regions unvisited, not to speak of the almost uninhabited Persian desert of the Lut and large tracts in the desert of Takhla Makan.[1]

There are lands, also, which although long since explored and mapped have, because of inaccessibility or climatic difficulties, not yet been entered by missionaries. Regions of intense heat and bitter cold, or where the dangers of tropical disease on the one hand, or those of extreme elevation on the other, have proved unattractive. Mongolia and parts of Central Asia are an example of such a problem.[2] Perched on the roof of the world, where the *valleys* are as high as Mont Blanc, the villages on the borders of Tibet are almost buried beneath deep snow during half of the year, and communications even in summer time are only through the high Himalayan passes.[3] Perceval Landon describes the hardships which no human activity can ever hope to remove from the highway leading to Lhasa, the experience of "frozen mist and stinging splinters of ice blown by the wind across the terrible pass, the dangers of mountain sickness when the lungs are inadequate for the task imposed upon them, and the heart beats with increasing strokes till it shakes the walls of the body."[4]

[1] *Geographical Journal*, April, 1910, 395-399.

[2] M. Broomhall, "The Chinese Empire," 358. *Geographical Journal*, July, 1910, in note on Major de Lacoste's journey across Mongolia, 102.

[3] The hardships of life in Tibet are referred to by Count de Lesdain, especially the plague of mosquitoes and gnats. Even at a height of 14,000 feet, in the Naitchi Valley, they were beset by clouds of mosquitoes and, in spite of all precautions, it was impossible to enjoy a moment's rest. He says, "While taking the usual evening's observations my hands were simply devoured in the space of five minutes."—"From Peking to Sikkim," 233, 238, 239.

[4] P. Landon, "Opening of Tibet," 53-76.

"I entered Kyeland by the Shingo La," writes J. H. Bateson, "a pass 16,722 feet high, over a long glacier, and left it by the Rotang, which is always dangerous after noon on account of an icy, biting wind which sweeps through the gorge with the force of a hurricane."[1]

The effects of the high altitude in this part of the world make breathing hard, and are often the cause of death.[2] We must follow Sven Hedin, Landor, Stein, Younghusband and other explorers in their journeys to learn something of the difficulties of travel and climate in this part of the world. Stein writes of his exploration in Central Asia: "We suffered a great deal from the almost daily gales and the terrible extremes of this desert climate. Against the icy blasts, which continued well into April, our stoutest furs were poor protection. On April 1, 1907, I still registered a minimum temperature of 39 degrees Fahr. below freezing point, but before the month was ended, the heat and glare had already become very trying (on April 20th, the thermometer showed 90 degrees Fahr, in the shade), and whenever the wind fell perfect clouds of mosquitoes and other insects would issue from the salt marshes to torment men and beasts. For weeks, I had to wear a motor-veil day and night to protect myself."[3] Such hardships are not met only on "the roof of the world" but in many other unoccupied fields.

The difficulties of travel in Central Papua (where there

[1] "At the Threshold," *Tibet Prayer Union*, April 20, 1909.

[2] Sven Hedin, "Through Asia," Vol. I, 112, 113, 123, 125, 144, etc. A. H. S. Landor, "In the Forbidden Land," Vol. I, 146, 147, 155, 160, 206, 208. P. Landon, "The Opening of Tibet," passim.

[3] *Geographical Journal*, September, 1909, 242. Count de Lesdain, "From Peking to Sikkim," 273-279, "At noon on March 5th the thermometer registered 14° Fahr. in the shade, while the black bulb insolation thermometer showed 125.6° Fahr. in the sun." Sven Hedin, "Through Asia," Vol. I, 144.

are unexplored sections which no white man's eyes have ever seen) are also great and have doubtless been one reason why this part of the world is still unoccupied. Col. Kenneth Mackay tells how his path led "over torrents spanned by single logs and swaying vine-bridges, up and down innumerable and practically pathless hills and ravines, culminating in crossing the main ridge at nearly 9,000 feet, which taught us a lesson in human endurance never to be forgotten." "Papua to-day," he tells us, "is where Australia was one hundred years ago with the additional handicap of a worse climate and a more difficult seaboard."[1]

In regard to the frontiers of Baluchistan (Seistan), Tate says: "Of all the plagues of this plague-ridden country the flies are the least endurable. By the time we had ridden a distance of seven miles our hands and the quarters of the camels were streaked with blood drawn by their stings."[2] We are told the natives must protect even their horses against this pest by wrapping their bodies and necks in swaddling bands. The few missionaries at Yarkand and Kashgar also find the extremes of climate, together with the plague of mosquitoes and other insects during the summer months, most trying.[3]

Those who expect to occupy these lands must be willing to endure hardship as good soldiers of Christ, and need the same patience, persistence, energy and hopefulness which characterized explorers like Sven Hedin, while he was trying to fill up the blank spaces on the map of Central Asia, or Livingstone those in Central Africa. The terrors of the desert—thirst, loneliness,

[1]K. Mackay, "Across Papua," 137, 177, 183.
[2]G. P. Tate, "The Frontiers of Baluchistan," 169, 170.
[3]Sven Hedin, "Through Asia," Vol. II, 872.

and the danger of being lost in the sands—are all stern realities. The desert is a world of its own.[1]

To reach the heart of Arabia, the tribes of the Sahara, and the sparse populations in some parts of Central Asia and Mongolia, one must cross these great seas of sand where there are drifts a hundred feet deep, where no living thing breaks the silence, and where, as the Arabs say, there is nothing but God. Who can describe the horror of the desert of Gobi?

The region west of Afghanistan has been called "Nature's giant dust-bin, the inferno of Seistan." In portions of Baluchistan the temperatures recorded for eight months of the year are perhaps some of the highest registered in the world. "During a few months, 110° to 120° in the shade is by no means uncommon; 117° to 126° being noted on twenty days in the month of May, while 130° has, I believe, been recorded. 'O God!' says a native proverb, 'when Thou didst create Sibi and Dadar, what need was there to conceive hell?' So great is the heat that, during a few months of the year, communication in Kachi is rendered difficult and sometimes dangerous. On the other hand, in some of

[1] "If the desert is the garden of Allah, it is also the abode of devils who resent the intrusion of man and annoy him with sandstorms, scorching south winds, show him mirages of lakes and cool trees when he is almost driven mad by the heat, frighten his camels at night or trick him into following wrong roads."

"The desert has left an impression on my soul which nothing will ever efface. I entered it frivolously, like a fool who rushes in where angels and, I believe, even devils fear to tread. I left it as one stunned, crushed by the deadly majesty I had seen too closely."

"The desert is the garden of Allah, not of the bountiful God who is worshipped with harmonious chants of love in the soft incense-laden atmosphere of a cathedral, but the Jehovah of Israel, a consuming fire, on Whom no man can look and live." Hanns Vischer, "Across the Sahara," 73, 87, 293. Cf. also Sven Hedin, "Through Asia," Vol. I, 466-468.

CARAVAN CROSSING THE SAHARA

The cloth-covered, cage-like structures on the camels are compartments for women in this desert train. The scenery is characteristic, and the French telegraph line follows this route.

the highest valleys during the winter months, the thermometer will occasionally sink below zero."[1]

In his latest volume, Captain Stigand describes an adventurous journey he took through the unexplored regions of British East Africa from Gilgil, a point on the Uganda River, to Southern Abyssinia. The London *Times,* in speaking of it says: "Few explorers, however hardy, will care to follow in his footsteps. For a month he seems to have traversed the country south and east of Rudolf, which was so desolate that it was practically uninhabited. It was a wilderness of lava and stone, and water was so scarce that the party suffered much from thirst."[2]

Such are some of the difficulties of climate and hardships in travel which must be faced yet which have never deterred pioneer missionaries in the past, and should not deter them now from occupying difficult fields. Real explorers are not afraid of the unknown or dangerous. Although travel in Central Asia is far from easy, the Comtesse de Lesdain made the long journey through Central Asia from Peking to Sikkim as her wedding journey! She was then only nineteen years old, and suffered from typhoid fever in the desert of Gobi where the temperature was at times 37° below zero. Her plucky example was encouragement to the natives of the caravan. She often shared the night watch and was full of energy at the end of the long journey.[3] Missionaries, men and women, have been equally brave.

[1]A. D. Dixey, "Baluchistan, the Country and Its People," in *Church Missionary Review*, November, 1908. B. de Lacoste, "Around Afghanistan," 78, 88, 164.

[2]Review of "To Abyssinia Through an Unknown Land," *London Times*, April 15, 1910.

[3]Count de Lesdain, "From Peking to Sikkim," 175, 255, etc.

When Bishop Bompas describes his frequent journeys taken among the Eskimos, the account itself bears witness to the possibility of a cheerful spirit and a keen sense of humor in the midst of hardships, discomforts and dangers; here is the perseverance of the saints.

"Harness yourself to a wheelbarrow or a garden roller," he wrote "and then, having blindfolded yourself, you will be able to fancy me arriving, snow-blind and hauling my sledge, at the Eskimo camp, which is a white beehive about six feet across, with the way a little larger than that for the bees. . . As to one's costume, you cannot manage that, except that a blanket is always a good cloak for us; but take a large butcher's knife in your hand, and that of itself will make you an Eskimo without further additions. If you will swallow a chimneyful of smoke, or take a few whiffs of the fumes of charcoal, you will know something of the Eskimo mode of intoxicating themselves with tobacco, and a tanyard will give you some idea of the sweetness of their camps. Fat, raw bacon, you will find, tastes much like whale blubber, and lamp oil, sweetened somewhat, might pass for seal fat. Rats you will doubtless find equally good to eat at home as here, though without the musk flavor; but you must get some raw fish, a little rotten, to enjoy a good Eskimo dinner."[1] Or to take another illustration. In telling how he, the first white man, crossed Guadalcanar of the Solomon Island group, the missionary, Dr. Northcote Deck, writes:

"Then began the first of the many ascents we were to make on hands and knees, clinging to roots, to creepers, to stones, as we scaled the mountain's side and counted the cost of crossing the island.

[1] *Church Missionary Review*, August, 1908, in a review of his biography.

"One looks at the chart and measures the distance, about sixty miles the way we went, and wonders at the toil and energy we expended, the next five days, and at the hardness of the way.

"For the miles are costly, and you cannot count the distance as the crow flies; for we did not fly, but very painfully crawled by tortuous tracks and rushing rivers and mountain ridges across the backbone of the island.

"When you count the distance you must add in the drenching rain storms, the island ague, the tropic languor of the air. You must wade through swamps that are as the Slough of Despond. You must climb to peaks where eagles might build. You must turn and re-turn as the track climbs to furtive zig-zags up a hill, to fight your way with axe and cane-knife yard by yard through vines and creepers, thorns and prickly palms. You must herd at night with pigs and savages in leaking humpies, and when you add the sum of all, you find the road stretches out interminably and seems never-ending, a human tread-mill.

"And yet the interest is intense, and well repays the toil of thus reaching into the unknown. For who knows what may lie behind the coastal range; what peoples, what customs, what killing, what lakes and rivers, what mountain peaks? Who knows, too, who will emerge on the northern coast, and when?"[1]

The unoccupied fields are waiting for men with this spirit.

It is only fair to add that the difficulties of climate and the risks to health, as well as many of the inconveniences of travel, are gradually disappearing with the

[1]"The First Crossing of Guadalcanar," *Letter of the South Sea Evangelical Mission*, Sydney, May, 1910.

march of civilization, the building of railways and through medical discovery. Health in the tropics has become a different problem. The old high death-rate has been greatly reduced by improved sanitation and modern knowledge of tropical diseases. Algeria was once regarded as intensely unhealthy; it is now a popular European health resort. The same is true of other parts of the world.[1] Samarai, in Papua, was once considered a death-trap, but by filling in the swamps malaria has become a thing of the past. "Eight years ago, it was a white man's grave. To-day, as tropical islands go, it is a sanitarium."[2] In the Egyptian Sudan, malaria was once rife, but has largely disappeared as the result of sanitary regulations and by destroying the breeding places of mosquitoes.[3] The *physical* barriers are no longer what they were in the unoccupied fields.

More baffling at times than the difficulties of climate

[1]"Is there any physical reason why white men should not work in the tropics? Is it the heat? Attendants in Turkish baths, stokers in steamers, glass-blowers and furnace men in metallurgical works withstand higher temperatures than are encountered in any tropical country. But it may be said that these men are not engaged in the open air, exposed to the fatal fury of the sun. British troops, however, have to march in India, and it is found that they are healthier then than when cooped up in barracks. British tea-planters in India have been instanced as a healthy race, although their duties require them to be out in the hottest time of the day, in the hottest season of the year."—Paper in the *Geographical Journal*, February, 1909, by Professor J. W. Gregory, F.R.S., on "The Economic Geography and Development of Australia." See also on this subject, "Mosquito or Man?" by Sir Rubert Boyce (London: Murray, 1909). The sub-title of this work, "The Conquest of the Tropical World," is amply justified by the paramount importance of the physiological discoveries and problems here dealt with. The volume furnishes a survey of the wonderful work done since the discovery of the association between the mosquito and the propagation of malaria, yellow fever and other diseases, and provides a guide to the salutary measures which have been and may be adopted in various localities.

[2]K. Mackay, "Across Papua," 47.

[3]H. L. Tangye, "In the Torrid Sudan," 175.

or travel has been the political opposition or the jealousy of governments. Vast territories have been closed in the past to the missionary enterprise on purely political grounds. The doors have been closed against the missionary not only by non-Christian governments, but alas! also at times by those nominally Christian. Certain native states in India, for example, either have no resident missionary or are wholly untouched by mission-effort because of political prohibition; for instance, the tributary states of Sirguja, Jaspur, Udaipur, Changbhakar, and the independent state of Tipperah.[1] The chief reason why missionaries do not enter Nepal and Bhutan is because they are political "buffer states," although under British protection, and entrance is forbidden.

Political hindrance has been hitherto also a large factor in the almost total absence of Protestant missions in French colonial possessions in southeastern Asia and west and central Africa. Elsewhere the same government has limited or even threatened to wipe out missionary work which had begun, as in Madagascar.[2] The French administration, especially in northwest Africa, seems favorable to rationalism, atheism and secularism, but antagonistic to anything in the form of Christian propagandism. Even for medical work within the French protectorates it is necessary to have a French diploma,[3] while we are told that throughout French and Portuguese territory in Africa there is practically a virgin field for

[1]Report of World Missionary Conference, Edinburgh, 1910, Vols. I and VII: "Cases have been cited by some of our correspondents in which British political officers have forbidden missionaries to enter Native States, a proceeding which could only be justified by a very extraordinary state of affairs. The British Government compels China to admit foreigners. How can it debar its subjects from entering a vassal State?"

[2]Ibid, Vol. I, African section; and Vol. VII, passim.

[3]Ibid, Vol. I, African section; and Vol. VII, passim.

evangelical missions if only the governments would permit the establishment of such missions within their territories.[1]

The records of missionary travelers from Krapf and Livingstone down to our own times prove that except for the prohibitions of Christian governments there is practically no part of pagan Africa closed to the missionary by the natives themselves.

Yet to-day we must face the fact that it is the tendency of nearly all the local representatives of governments professedly Christian, including the British Government, to facilitate and encourage the spread of the Mohammedan religion and to restrict, and in some cases prevent the propagation of Christianity in unoccupied territory.[2] In all the Mohammedan region outside of Egypt proper, the British Government practically prohibits religious work for fear of arousing Mohammedan fanaticism. "If free scope were allowed to the missionary enterprise," said Lord Cromer, in a report sent home in

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. I, African section.

[2]F. Wurz, "Die Mohammedanische Gefahr in Westafrika," 16-18, Basel, 1904. Carl Meinhof, "Zwingt uns die Heidenmission Muhammedanermission zu treiben? Osterwieck, 1906.

Dr. Walter R. Miller writes thus in the *Church Missionary Review*, July, 1909: "The same policy which in Egypt has ignored the Christian day of rest and forces Christian clerks to work all through it, keeping Friday, the Mohammedan one day in seven, as a day of rest; which until the last year has shown its neutrality by enforcing Mohammedan religious instruction in government schools and not permitting Christian instruction; in the circumcision of pagan recruits for the army and freed slave pagan children; the handing over of little pagan girls and boys, saved from slavery, to the care of Moslem emirs, with the probability of their becoming Moslems, and to be members of Mohammedan harems; subscriptions of government to building and repairing mosques; attendance at Mohammedan festivals by government officials as representatives; the gradual reduction of strong pagan tribes—who for centuries had held out against the Mohammedan raiders successfully—and bringing them under the rule of, and to pay their taxes to, these same old enemies; these and many other things show the tendency of the government policy."

1905, concerning the Egyptian Sudan, "it would not only be wholly unproductive of result, but would also create a feeling of resentment culminating possibly in actual disturbance, which far from advancing, would almost certainly throw back that work of civilization which all connected with the country, whether or not connected with the missionary enterprise, have so much at heart."[1] This policy of the British Government, however, is in absolute contradiction to the teaching of experience as shown by the beneficial influence of Christian medical missions among fanatical Mohammedans in Arabia, Morocco and northwest India. We may, therefore, hope that it will not continue much longer.[2]

The difficulties of entering Somaliland, especially those parts beyond the sphere of British influence, are also political as well as due to Moslem fanaticism. Travelers there require special permit of the British Government.[3]

The restrictions to all Protestant missionary work in the Russian Empire are well known. Mr. W. Davidson, Agent of the British and Foreign Bible Society in Siberia, writes from Ekaterinburg: "I reckon that this country

[1]F. F. V. Buxton, "Egypt and the Sudan," *Church Missionary Intelligencer*, July, 1907, 385.

[2]Report of World Missionary Conference, Edinburgh, 1910, Vol. I, "Africa," and Vol. VII, "Missions and Governments," where we find, among other testimony, this: "A high commissioner has issued instructions that the missionary must wait till a British resident in such and such a city and an emir to whom the case has been put by the resident, 'consent' to his coming. Meanwhile he is rigidly excluded and given no opportunity whatever to make himself acceptable. No missionary is, *e.g.*, at present allowed to try to gain a footing in Kano or Kontagora, though progress in rail construction and in other matters has made the danger of excitement far less than in 1907. The missions do not consider this defensible. It has been publicly stated that the course recently followed has been adopted after the example of the government in the Egyptian Sudan. Even there it is a course hard to justify, and in northern Nigeria it is indefensible."

[3]A. Herbert, "Two Dianas in Somaliland," 5.

will not come within the scope of your deliberations, owing to the fact that no foreign missionaries are permitted to propagate, teach or in any way preach in this empire. There are foreign pastors, however, who are attached to a living or some church, and who have the permission of the authorities to minister to their flocks, be they German, French, Swiss or English."[1] And the experience of the Swedish missionaries seems to prove that they too found the door only ajar. "It may be that very few know that the Svenska Missions-forbundet in 1880 started missionary work in Russia and two years later there were no less than fourteen Swedish missionaries gathered together in St. Petersburg. Two of them were sent to the Samojeds in the north, two to the Finns on the shore of Ladoga, two to the Baskirs in Ural, two to the Armenians and Tartars in the Caucasus and the rest worked in St. Petersburg and Kronstadt. I have been preaching for a couple of years among the Russians and traveled from north to south, from east to west of that great country. The intolerance and persecution against spiritual movements in Russia made it at that time impossible to go on. Two of our brethren were arrested and sent as prisoners from Archangel to Moskva on the road to Siberia, but they were released there and went back to Sweden. But since that time up to date our society has not altogether withdrawn their mission in Russia."[2]

The opposition of all Moslem governments to the en-

[1]Letter to Commission No. 1, World Missionary Conference, Edinburgh, 1910. For a fuller account of the religious attitude of the Russian Church toward Protestant missions see Robert E. Speer, "Missions and Modern History," Vol. II, 619, 637-655, and the authorities there quoted.

[2]L. E. Högberg at the World Missionary Conference, Edinburgh, 1910, in paper on "Russian and Chinese Turkistan."

trance of Christian missions is a matter of history. Afghanistan and parts of Turkish and independent Arabia are striking examples to-day of unoccupied fields, where the chief barrier is that of Moslem political authority and not primarily religious fanaticism. The Turkish Government opposes the entrance of missionaries in its provinces where the population is wholly Moslem, such as Yemen, Hasa and the hinterland of Tripoli.[1] "The penetration of Arabia," writes Rev. F. J. Barny, "is an extremely difficult undertaking because of the irresponsibility of the tribesmen. The members of our Mission have been eager to get inland, but the way hitherto has been effectually shut by the Turkish officials, especially those who were extremely jealous of allowing foreigners to enter. Whether the new régime will alter this remains to be seen. For the past three years there has been an almost constant state of warfare between the factions of Ibn Rashid, Ibn Saoud and the Turks."[2]

When Ellsworth Huntington, in 1908, reached the Afghan frontier from Perisa, at the little fort of Zulfagar "a string of white turbans and shining gun-barrels bobbed up from the tamarisk bushes" and a heavily armed Afghan greeted him with the words, "Go away! You can't come here; this is Afghanistan." Later on, when the rites of hospitality were celebrated, the captain became more amenable and added, "Have the most honorable travelers had a comfortable journey? Most gladly would I receive them, but I am a mere captain. If I let them

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

[2]See for example A. Forder, "Ventures Among the Arabs," 141-166: "The old sheikh then addressed me, saying 'If you are a Christian, go and sit among the cattle.' . . . One man offered to cut my throat whilst I was sleeping that night," 190, 191. Cf. the quarterly reports of the Arabian Mission.

so much as set foot on this side of the river my king, the great Amir of Kabul, would cut my head off."[1] As the people of the western province are by all accounts the mildest of Afghanistan's inhabitants, the Amir evidently has no intention of allowing foreigners to enter his country.

Afghanistan is perhaps to-day the most inaccessible country in the world for the missionary, or even the traveler. Not only is the Amir's written permission necessary for every visitor, but the Indian Government also must consent, and no European is allowed to cross the frontier without permit. It is almost as difficult for those who are employed by the Amir to return to India. Even the British political agent residing at Kabul is little better than a prisoner, and hundreds of people have been killed merely on suspicion of having visited him and given reports of the doings of the government.[2] For over fifty years, Christian missions have been established at Peshawar and other points near the Afghan border, but not one step toward the establishment of a mission has seemed possible; yet as long ago as 1818, William Carey, at Calcutta, made a translation of the Bible into Pushtu for the Afghans, and in 1832 Joseph Wolfe, the Jewish missionary, actually visited Kabul and Bokhara, holding discussions with the mullahs.[3]

The political situation in Central Asia is one of international ambitions and jealousies. This closes the door. "There is only one heir to Central Asia," wrote the Tsar Peter I in his will, "and no power in the world will be able to prevent him from taking possession of his

[1] "The Afghan Borderland," *National Geographic Magazine*, 1909, 866.
[2] F. A. Martin, "Under the Absolute Amir," 301.
[3] C. Field, "With the Afghans," 77.

inheritance."[1] And a French traveler describes Britain's policy on her northern frontiers in these words: "A hundred times she has shifted her boundary, using diplomacy as well as money, and when that did not suffice, using force; disquieted neither by the rights which she was violating, nor by the protests to which she was giving rise; heeding nothing but her own interest and the empire's security. She has put the finishing touch to her work by creating on the forefront of her line of defences a succession of provinces and buffer-states, designed in the event of a struggle to serve as a shield to deaden the initial blow." Lebedev, in "Vers l'Inde," published in 1898, who sums up Russia's aspirations in the East quotes the axiom of Skobelev, "The stronger Russia becomes in Central Asia, the weaker will England become in India and the more accommodating in Europe."[2]

The intricacies of this combination lock which holds the door closed against missions, both on the Russian and the British frontier, can only be learned by a study of the various Blue Books on the Anglo-Afghan relations and those on Russian policy in Central Asia.[3] They are summarized, however, in the striking lines of Sir Alfred Lyall placed at the beginning of this chapter.[4] Political hindrance to missionary occupation becomes a very complex problem when it concerns a state jealous of its independence on the one hand and threatened by the astute diplomacy of two great European powers on the other, together with the religious intolerance of its inhabitants. Such is the case in Afghanistan.[5]

[1]B. de Lacoste, "Around Afghanistan," Preface, 9, 11.
[2]Ibid., 16.
[3]A. Hamilton, "Afghanistan," 401.
[4]C. Field, "With the Afghans," 11.
[5]The Convention signed at St. Petersburg on Aug. 31, 1907, in regard to

Religious intolerance and fanaticism play their part in other countries where politics alone do not offer hindrance. The two great examples of closed doors because of this barrier are the holy cities of Arabia, Mecca and Medina, and the land of Tibet. Elsewhere religious fanaticism is a hindrance and intolerance may prove dangerous, but in these two countries it has been effectual in closing the door of entrance for centuries.

Before dealing with these typical cases, it should be noted, however, that *every* part of the Moslem world, so much of which is in our survey, when out of touch with Western civilization and government is more or less intolerant of Christians. When Mr. Hanns Vischer ventured on his journey from Tripoli across the Sahara, attempts were made to prevent him. "Why should the Christian dog," said they, "be permitted to cross the Sahara? Had not the cursed Christians already taken the countries all around Algiers, Tunis, Egypt and the entire Sudan?" and once and again attempts were made by the veiled Tuaregs on religious grounds to kill him and plunder his caravan, as they had murdered Miss Tinne, the traveler.[1] Only last year (1909) Douglas Carruthers was turned out of Teima, Arabia, by the governor because of religious intolerance. "Finding me quietly sitting in a tent pitched in the garden under the palms, his armed servants covered me with revolvers, tore all my baggage and took everything they fancied." The people made insinuating remarks in regard to the fate

spheres of influence by Sir A. Nicholson and the Russian Minister of Foreign Affairs, M. A. Iswolski, holds out the hope that there will be less friction in the future as regards the relations of Great Britain and Russia in Central Asia and Afghanistan, and it may facilitate the work of missions, at least in Persia if not in Afghanistan. (See the *Geographical Journal*, November, 1907, 557.

[1] H. Vischer, "Across the Sahara," 18, 42, 164.

of the last European, Huber, who visited their town in 1863 and was eventually murdered.[1]

Similar experiences are related by all Arabian travelers and have come under my own observation.[2] The Atjeh or Achin district in Sumatra is also closed by fanaticism.[3]

Nor is religious intolerance found only among Moslems. The lone Swedish Mission at Addis Adeba in Abyssinia, carries on its work among the Gallas. There is a ready entrance for the Christian evangelist, but the fanatical opposition of the debased priests of the Abyssinian Church and the drastic punishments inflicted by Abyssinian authorities on those who are suspected of favoring another form of Christianity are great hindrances.[4] Meanwhile Islam wins its way in Abyssinia.

The long, weary and fruitless struggle of the British with the "Mad Mullah" of Somaliland, resulting in the final withdrawal of the British, is another recent illustration of the spirit and strength of religious fanaticism. Even empire builders have to reckon with the intolerance of Islam. Lord Curzon speaks of this incident as a "disruption of a not altogether insignificant corner of the Empire."[5]

[1]*Geographical Journal*, March, 1910, 239.

[2]S. M. Zwemer, "Arabia, the Cradle of Islam," 59, 379. Cf. Doughty, Forder, Bent, Miles, Harris, Manzoni, Landberg and others in their travels.

[3]The long struggle between the Mohammedans of Atjeh and the Dutch Government in Sumatra is one of the most remarkable evidences that neither the kind indulgence of neutrality nor strong repressive measures can tame such a spirit. Cf. S. Coolsma, "De Zendingseeuw voor Nederlandsch Oost-Indie," 300-499.

[4]Report of World Missionary Conference, Edinburgh, 1910, Vol. I, "Africa."

[5]"In the Somaliland Blue-book there is set down a record to which it would be difficult to find a parallel in modern times. It is clearly shown that the Mullah bluffed the King's Government out of a country misnamed a protectorate, caused ministers to remove their troops in headlong flight

The most intolerant part of all Asia, perhaps of the world is the province of Hejaz in Arabia. It is stated in the Koran and confirmed by many traditions that this sacred territory holding the birthplace and tomb of Mohammed the Prophet, must never be polluted by the visits of infidels.[1] The tradition of centuries has, therefore, practically made the whole region about Mecca and Medina forbidden territory. In Jedda, the port of Mecca, Christians are tolerated, but were Moslems to have their way not a merchant or a consul would reside there for a single day. Even those who die in the city are buried on an island at sea! Yet more than a score of travelers have braved the awful dangers of the transgression and escaped the pursuit of fanatics to tell the tale of their ventures.[2] A recent volume published under the striking title, "Christians at Mecca," gives a

to the coast, and induced them to desert tribes, very numerous in the aggregate, who are now suffering in their properties and their persons for their misplaced confidence in the 'gracious favor and protection of her majesty the Queen-Empress' which they were promised by treaty."—Military Correspondent, *London Times*, April 15, 1910.

[1]Koran, IX, 27; Mishkat-ul Misabih, Book XL, Chapter 15; S. M. Zwemer, "Arabia, "the Cradle of Islam," 209.

[2]The first account of Europeans visiting Mecca is that of Ludovico Bartema, a gentleman of Rome, who visited the city in 1503; his narrative was published in 1555. The first Englishman was Joseph Pitts, the sailor from Exeter, in 1678; then followed the great Arabian traveler, John Lewis Burckhardt, 1814; Burton in 1853 visited both Mecca and Medina; H. Bicknell made the pilgrimage in 1862 and T. F. Keane in 1880. The narratives of each of these pilgrims have been published, and from them, and the travels of Ali Bey and others, we know something of the Holy Land of Arabia. Ali Bey was in reality a Spaniard, called Juan Badia y Seblich, who visited Mecca and Medina in 1807 and left a long account of his travels in two volumes, illustrated by many beautiful engravings. Burton's account of his pilgrimage is best known, but Burckhardt's is more accurate and scholarly. Of modern books, that of the Dutch scholar, Snouck Hurgronje, who resided in Mecca for a long time, is by far the best. His "Mekka," in two volumes, is accompanied by an atlas of photographs and gives a complete history of the city as well as a full account of its inhabitants and of the Java pilgrimage.

Arabia has an area of about 1,230,000 square miles, with a population of 8,000,000, and only four mission centers for this vast territory, which might well claim the title of "The Ignored Peninsula." (See pages 23, 63, 82-84, 169-170.)

résumé of what these men endured from the race hatred barbed by religion, which we call fanaticism, before they reached the holy city.[1] Leon Roches was seized by friendly captors in the nick of time and hurried off to Taiz, or he would have died the death. Burton returned to tell his tale. Although at one time his disguise was penetrated by an Arab, this man was "fortunately" found stabbed to death the next morning! He made his sketches and took his notes on slips of paper so small that they could be concealed in the hollow of his hand, keeping them and his pencils in a red morocco pocket-Koran case.

All of those whose accounts have come down to us were practically compelled to deny their Christian faith in wresting the secrets of the sacred cities. The only European, Burton says, who visited Mecca without apostatizing was Bertolucci, Swedish consul at Cairo. Doughty tells many a story of the "direful city." Among others, of a Christian who missed his way eighty miles northeast of Medina, and on a sudden discovered that he was in the holy city. Refusing to abjure his faith, he was shot dead. He also tells of Thomas Keith, a private in the 72nd Highlanders who, in 1815, was taken prisoner at Rosetta and forced to become a Moslem;

[1] A. Ralli, "Christians at Mecca," 150, 164, 165, 190, 261, 264, 265, 268, 269, 270.

The writer has collected and edited the accounts of no less than a score of Europeans, most of them nominal Christians, who penetrated Mecca in disguise. One might divide them into three groups: Those who went unwillingly, or, as it were, by accident, like Joseph Pitts, the sailor boy of Exeter, and Johann Wild; the votaries of science, among whom Seetzen, Burckhardt and Hurgronje stand out supreme; and, lastly, those who were impelled merely by love of adventure or curiosity—Von Maltzan, Bicknell, Keane and Courtellemont. Burton stands in a class by himself, although in accuracy of scientific description he takes second place to the Hollander Hurgronje, whose sociological studies carried on during a residence of six months have given us the standard book on Mecca.

he became a mameluke and actually rose to become governor of Medina, dying in the wars against the Wahhabis! Doughty himself nearly lost his life on the final stage of his journey to the coast. He writes: "I was now to pass a circuit in whose pretended divine law there is no refuge for the alien; whose people shut up the ways of the common earth; and where any felon of theirs in comparison with a Nasrany [Christian] is one of the people of Allah." Tidings spread that a Christian was in the neighborhood. His friends in the caravan left him to his fate, and a mad sheriff drew a "butchery sword-knife" and with cursing and reviling shook his fists in the Christian's face. Doughty was despoiled of his money and possessions and brutally struck on the way to Taif. There he was received with kindness and given safe escort to Jedda.[1]

With the building of the Hejaz Railway, which has already reached Medina from Damascus, it is only a question of time before the blast of the locomotive will be heard within the precincts of the Kaaba. There will be a branch line to Jedda, and it is possible that the day may not be far distant when travelers may visit the sacred cities of the Moslem world with impunity. At present the door seems barred.

Tibet is also closed by intolerance in the name of religion.[2] The anti-foreign prejudice and religious fanaticism of the Tibetans is of long duration. The record of travel to Lhasa has, until recent years, been a record of failure. "In the whole history of exploration there is

[1] C. M. Doughty, "Arabia Deserta," Vol. II, 52, 53, 157, 158, 499, 503.

[2] A. H. S. Landor, "In the Forbidden Land," Vol I, 196, and his experiences as related in Vol. II. With due allowance for possible exaggeration, the story is terrible enough to deter the faint-hearted.

no more curious map than that which shows the tangled lines of travelers' routes toward this city, coming in from all sides, north, south, east and west, crossing, inter-locking, retracing, all with one goal and all baffled, some soon after the journey had begun, some when the travelers might almost believe that the next hill would give them a distant glimpse of the golden roofs of the Potala."[1] Landon gives the names of those who made the attempt, from the Jesuit spies in 1716 to the time of Rockhill, the Rijnharts, Annie Taylor, the Littledales and Sven Hedin.[2]

The closing of Tibet has been variously explained. Many travelers believe that it was in its origin a Chinese device adopted about the year 1720, with the idea of making Tibet a buffer state. To-day, however, the exclusion of foreigners from Tibet is the work of the lamas, and is on religious grounds.[3] The great closed land of yesterday may, however, be open to-morrow. The expedition of Col. Younghusband broke the seal, and although the doors have not yet been thrown wide-open, yet they stand ajar. The Dalai Lama, the real head of Tibetan Buddhism, is a wanderer and a refugee. His flight from Tibet to Darjeeling, following the friction between the Chinese authorities and the Tibetans, is the beginning of coming political change. To-day Lhasa is occupied by Chinese soldiers, and Tibet will probably become in reality another province of the Chinese Empire, equally accessible to the missionary as far as politics and religion are concerned. Then the work of preparation will make the difficult task more easy. The language

[1] P. Landon, "The Opening of Tibet," 15.
[2] Ibid., 8-17.
[3] Ibid., 20.

has been learned, the Scriptures have been translated and some of the Tibetans on the borders have already been won for Christ.[1]

However great the difficulties still remaining, the gradual breaking down of barriers that have heretofore existed in the unoccupied fields of the world, whether physical, political or religious, is a call to greater faith and enterprise.

There are indications that even within the borders of Afghanistan there are the beginnings of tolerance and the dawn of a new era in place of the old despotism. The Amir of Afghanistan himself, in a speech at Lahore, is reported to have said: "In a single sentence I give you my whole exhortation (to the Mussulmans of India): acquire knowledge—you hear me, acquire knowledge. I say it a third time, acquire knowledge. Oh, my brothers, remain not ignorant, or what is worse, remain not ignorant of your ignorance. There are those who utter solemn warnings in your ears, who urge that Mohammedans have naught to do with modern philosophy, and who declaim against the western sciences as against evil. I am not among them . . . I say, pursue knowledge wherever it is to be found. But this also

[1]The following petition is said to have been sent by Tibetans from Lhasa to China: "We cannot bear further ill treatment. If more troops come, our power will be lost, and the Delai Lama will remain in sorrow. Tibet is a holy place. If the existing system of law be abolished, the Buddhist religion will surely be lost. The Tibetans care more for religion than for their lives. The Delai Lama pointed out these mistakes from his camp to the Resident, but Lien disregarded his letter. The Sarcom of Tibet prolonged his journey. Many interruptions occurred. Therefore the Tibetans stopped supplies for Lien. If the Ambans and the troops are not withdrawn, all Tibetans will probably revolt and much trouble will follow." This message closes with a prayer to the Emperor to treat the Tibetans kindly as he has done heretofore, and thereby earn their perpetual gratitude. (*London Times*, weekly edition, Jan. 21, 1910.)

See also *Baptist Missionary Magazine*, October, 1908, 376.

LAMAS FROM SIKKIM

Both of them are dressed in their priestly robes, and one has in his hands the portable prayer wheel, and the bell which calls for service. 88

I declare with all the emphasis at my command: science is the superstructure, don't mistake it for the foundation. The foundation must always be religion. . . . Start with the heart, and when that is secure go on to the head. Some would like to finish with the heart; they are afraid of the head, but they are wrong."[1] If modern education enters Afghanistan, the door will not long be closed against the missionary.

Dr. Karl Kumm, after his last journey across the Sudan, reports that he was well received even by Senussi dervishes, whose fanaticism and intolerance of Europeans is proverbial, and Hanns Vischer says that throughout the whole of North Africa religious fanaticism is decreasing, and that even among these same Senussi there were men of good faith who treated him as a true friend and helped him on his journey.[2]

As regards Central Asia, Col. Wingate writes: "If the missionary is going to wait until the foreign office will sanction his going, which means guaranteeing his protection and avenging any injury done to him; or if the missionary is to wait until it is safe to take his wife and children with him into Central Asia, then the doors are closed, but it is not closed against those who are qualified to go, . . . men willing to leave their family behind, knowing the language, strong, robust, fearless and tactful."[3]

Because a land is hot and fever-ridden, or cold and dismal; because the people are ignorant, fanatical, stupid, or repulsive, does that shut them off once and for all from any hope of the benefits of the Gospel? If such

[1] *Church Missionary Intelligencer*, July, 1907, 422.
[2] H. Vischer, "Across the Sahara," 68-69.
[3] Letter to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

be the case, then Paton's life was a failure, and Livingstone's monument in Westminster Abbey is a mockery. Why should thousands of bales of American piece goods be transported yearly by caravan from Katif, on the Persian Gulf, to the bazaars of Nejd, or American steel rails be used for the Mecca railroad, while the Gospel messenger dares not even knock at the door?

Long neglect, trying climates, political barriers, national jealousies and religious intolerance in all the unoccupied fields are only a challenge to faith and intended of God to lead us to prayer. All difficulties can be surmounted by those who have faith in God. The kingdoms and the governments of this world have frontiers which must not be crossed, but the Gospel of Jesus Christ knows no frontier. It never has been kept within bounds. It is a message for the whole race, and the very fact that there are millions of souls who have never heard the message becomes the strongest of reasons why we must carry it to them. Every year we hear of further advance into these regions of the world by commerce, by travelers, and by men of science. If they can open a way for themselves, in spite of all these difficulties, shall the ambassadors of the Cross shrink back?

God can open doors. He is, as the Moslems say, "the Great Opener."[1] He opens the lips of the dumb to song, the eyes of the blind to sight, and the prison house to the captive. He opens the doors of utterance and entrance for the Gospel. He opens graves and gates, the windows of heaven and the bars of death. He holds all the keys of every situation. He opens, and no man can shut. He shuts and no man can open. God, the Opener,

[1]See article on "God the Opener," *The Christian Intelligencer*, New York, Nov. 4, 1891.

is not on the outside, but on the inside of the barred doorway. "Knock and it shall be opened;" and the knock of faith surely implies waiting at the door with a purpose that remains unshaken, a faith that never wavers. "When the doors were shut," He entered.[1] Paul's experience at Ephesus is typical. "A great and effectual door has been opened unto me, and there are many adversaries."[2] God the Opener made the door effectual, and adversaries made it great. The greater the opposition, the greater the victory.

"Uplifted are the gates of brass, the bars of iron yield;
Behold the King of glory pass, The Cross hath won the field."

[1]John 20:19.
[2]I Cor. 16:8-9.

SOCIAL CONDITIONS

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

—Ion Keith Falconer.

"So the woman was thrown alive into a huge cauldron of boiling water and boiled down to soup, and a basin of this soup was given to the man, who was forced to drink it, and after drinking it he was hanged. In this case the Amir's object was to punish, not only in this life, but in the next; for a cannibal cannot enjoy the delights of Paradise depicted in the Koran."

—Frank A. Martin (Under the Absolute Amir, 1907, p. 163.)

"Masses indeed; and yet, singular to say, if thou follow them . . . into their garrets and hutches, the masses consist of all units. Every unit of whom has his own heart and sorrows, stands covered with his own skin, and if you prick him he will bleed. Dreary, languid do these struggle in their obscure remoteness, their hearth cheerless, their diet thin. For them in this world rises no Era of Hope. Untaught, uncomforted, unfed."

—Thomas Carlyle (French Revolution).

Chapter IV

SOCIAL CONDITIONS

One hundred years ago, the note of emphasis in the argument for missions was theological; to-day it is sociological. Then it was common to regard missions as exclusively a religious crusade with a strictly evangelistic aim. To-day the scope and meaning of the word is larger and includes the social regeneration of the world and the uplift of the non-Christian nations. As Dr. Dennis remarks, "The evangelistic aim will ever be first and unimpeachable in its import and dignity,"[1] yet a call for the occupation of the unoccupied fields might very properly be based solely on the social conditions of the lands which are still without Christ and therefore without hope.[2]

The unoccupied fields of the world in all their wide extent, with their vast populations and the stupendous difficulties that face those who would enter them, present a social problem of immense magnitude. Within the lands and areas of this survey is the largest aggregate of the three classes which form the social problem in all great cities, the defectives, the delinquents and the dependents.[3] Because the unoccupied fields of the world

[1] J. S. Dennis, "Christian Missions and Social Progress," Vol. I, 23.

[2] Cf. Jesus Christ's parable, Matt. 25:31-46.

[3] C. R. Henderson, "Introduction to the Study of the Dependent, Defective and Delinquent Classes."

are not unoccupied by sin in its manifold forms and tendencies and its dread consequences,—suffering, sorrow, degradation, their very condition is an appeal. Because we believe in the Fatherhood of God and in the brotherhood of man, and therefore in the unity and solidarity of the human race, the unoccupied fields of the world should recall us to a true sense of proportion in the work of world evangelization.

A map showing the literacy and illiteracy of the world to-day bears a striking resemblance to a map of the unoccupied fields. In most of the unoccupied fields of the world, less than ten per cent of the people are able to read and write their own names; in some of them they have not even an alphabet, in others no literature.[1]

Within the great areas of the unoccupied fields of the world, there are large centers of population. In China alone, as we saw, there are over 1,500 cities without a resident missionary! We gain a real conception of their woful need when we consider what we would lose if our cities were without Christianity. Our churches would go and we would have to wipe out every mission Sunday School. The public schools, with all they mean, would be absent. Then the hospitals would go. If a man should fall on the street, there would be no ambulance. Next to go would be our orphanages and asylums and all our organized charities. Good government would go, and property values tumble. Trade would suffer irreparable loss. We and our city would be actually "heathen" in the worst sense of the word.[2]

Dr. James S. Dennis, in his monumental sociological

[1] "Geography of the Great Languages," by E. H. Babbitt (with map of the World's Literacy) in *The World's Work*, February, 1908.

[2] J. I. Vance, "If Mine Were a Heathen City," 8.

TYPES FROM BALUCHISTAN

(See sketch of their character in Chapter I.)

study of missions, gives a classification of the social evils of the non-Christian world, dividing them into seven groups: the individual group, the family group, the tribal group, the social group, the national group, the commercial group and the religious group. While he does not ignore the excellencies and virtues both individual and social which exist in the non-Christian world, and although most of his evidence comes from countries where Missions or Christian governments have already exerted influence to a large extent yet, his terrible arraignment of the every-day conditions in the lands that have not yet been fully reached by the influence of the Gospel is as alarming as it is convincing.[1] Since he himself admits that his classification of the social evils of the non-Christian world is confessedly artificial and tentative,[2] and as the mass of material and authorities which he gives is now accessible to most students of missions, and applies the more emphatically to the lands wholly unoccupied by missionaries and, therefore, never yet submitted to sociological study by missionaries, we refer to his scholarly work for a general survey. This chapter deals with particulars in regard to the chief lands still unoccupied.

Before considering in detail the races that inhabit and some of the special conditions that obtain in those lands which are still wholly without Christ and, therefore, without social hope, we may well summarize the general situation in the words of the apostle Paul. The evidence which follows will prove that there is no difference between the unoccupied field in A. D. 60 and the unoccupied field in A. D. 1910. What it was *then* is thus fear-

[1] J. S. Dennis, "Christian Missions and Social Progress," 3 vols.
[2] Ibid, Vol. I, 76.

lessly, but faithfully, pictured: "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."[1]

The races inhabiting the unoccupied fields of the world are as we have already shown in Chapter I, different in origin, character, and economic and social environment. Some live in the most absolute barbarism, and others have advanced to a comparatively high stage of civilization under Islam or Buddhism.

Life in the unexplored, low-lying districts of Papua, for example, is most primitive. Some of the tribesmen are even described as "duck-footed." When Walker visited Agai Ambu, the people scarcely ventured to come near him. They had, for thousands of years, according to native tradition, lived in the swamps, never leaving their morass, and scarcely able to walk properly on hard ground, and if not web-footed altogether, the epidermal growth, caused by their mode of life, has certainly made them half-webbed.[2]

While the architecture, the art and the home-life of the people of Bhutan, for example, are evi-

[1]Romans 1:28-32. Cf. also the entire chapter in this connection.
[2]H. W. Walker, "Wanderings Among South Sea Savages," 172-179.

dences that their civilization is on almost as high a plane as their country is on a high altitude. Besides these evident contrasts, the people to be evangelized are either Animists, or have for centuries been dominated in their social life by Islam, the various forms of Buddhism, Hinduism or Confucianism. Each has created its own religious atmosphere and environment.

The survey of present social conditions may well begin with the Dark Continent. In most of the unoccupied area of Africa, human slavery is still justified, and in many places carried on. The slave caravans are doubtless smaller in number and the suffering of the slaves has greatly decreased in consequence, but the evidences of the old time traffic are seen on every hand. Slave skeletons lie everywhere along the caravan roads of the Sahara and the Sudan, for the Arab traders who carried their young slaves from Bornu to the coast had a peculiar way of looking after them. "When the children had been fed and watered at a well, some distant landmark was pointed out to them. There they were told they would get water and food. Then with blows and curses they were driven off, the Arabs mounted their camels or horses and rode off, quite unmindful of the unfortunate children. Those who arrived at the next well with the caravan received food and drink, and were driven on the next morning in the same way. Those who did not arrive—well—the traders could afford to lose eighty per cent. of their slaves on the way to the coast and yet make a profit."[1]

The well-nigh incredible horrors of this traffic in human flesh and the pitiless cruelties that accompany it are not

[1]H. Vischer, "Across the Sahara," 82, 195, 223, 238.

altogether of the past.[1] In Arabia, the slave-trade is openly carried on at Mecca and other pilgrim centers.[2]

There are still some centers for the slave trade in Africa, protected by Koranic law, in spite of European governments. In the Central Sudan, we are told, there are tribes which are being gradually exterminated by the slave-raiding of pious Mohammedans who freely declare that they are doing this for the glory of their prophet.[3]

The unoccupied fields, both in Asia and Africa, are generally backward as regards all economic progress, save in so far as they have come in touch with Western civilization. Arabia has neither roads nor vehicles and its condition is patriarchal. Tibet is a country that has

[1]Travers Buxton, Esq., in his article on "Slavery as It Exists To-day," gives a map of the present-day slave centers, and, quoting Lord Cromer, says it is very difficult to prevent the trade which goes on in slaves between Arabia and Turkey smuggled from the African coast. In Kordofan, Darfur, Wadai and Tripoli the trade is carried on to-day, and for the past ten years there has been a regular slave traffic between West Africa to Mecca by way of the Chari River. The whole article presents startling evidence on this question. See *The Missionary Review of the World*, June, 1910.

[2]C. M. Doughty, "Arabia Deserta," Vol. I, 209, 553; Vol. II, 53, 491. S. M. Zwemer, "Islam, a Challenge to Faith," 127, 128. Hadji Khan, "With the Pilgrims to Mecca, the Great Pilgrimage of A. H. 1319" (A. D. 1902), 306-308.

[3]"I may not describe the awful things which are being perpetrated in Central Africa by Moslem fiends. My little boys tell me of the sights they have seen and the treatment they have received; of relatives flayed like goats in their presence or sold by Mohammedans to cannibals; of their own mothers left with a spear through them, because within a short time of their giving birth they have been unable to travel fast, and left writhing on the ground, not killed outright, while their children have been ruthlessly torn away, never again to see them. Mohammedan men saturated with Christian thought, and perhaps brought up and educated in Christian lands and trying to read their enlightened thoughts into the Moslem religion, will state that these are the excrescences, the mere accompaniment of that religion. I say they are the center and heart of Islam."—Dr. W. R. Miller, "The Moral Condition of Moslem Lands," *Church Missionary Review*, November, 1909, 649.

not a wheel within its borders except prayer-wheels.[1] It is a land of filth and needs the gospel of soap and sanitation as well as the Gospel of salvation.[2] Mongolia also is one of the most backward countries in the world. "The condition of the Mongols is very miserable, as they are oppressed and fleeced by the Chinese, their own lamas and monks, their native princes and money-lenders alike."[3] The great cities of these lands suffer horrors of insanitation. Conditions in Lhasa are indescribable.[4] Kabul, the capital of Afghanistan, has neither drainage nor sanitation. The water supply of the city is full of impurity, and one stream serves as sewer and water main for the people. Cholera and other epidemics necessarily follow and periodically carry off thousands of the inhabitants. The same is true of Jedda and Mecca.[5] Lacoste and Sven Hedin speak of the utter lack of sanitation at Yarkand and Kashgar. "A nauseous smell of decayed melons filled the whole town, which looks like a plague

[1] P. Landon, "The Opening of Tibet," 25.

[2] Lady Jenkins, "Sport and Travel in Both Tibets," 81.

[3] B. de Lacoste, "Journey Across Mongolia," *Geographical Journal*, July, 1910, 102. R. Lovett, "James Gilmour of Mongolia," 129, and passim.

[4] "In the best quarter of the town, that in which the houses are two-storied, the heaped-up filth rises to the first floor windows, and a hole in the mess has to be kept open for access to the door. It must be seen to be believed. In the middle of the street, between the two banks of filth and offal, runs a stinking channel, which thaws daily. In it horns and bones and skulls of every beast eaten or not eaten by the Tibetans—there are few of the latter—lie till the dogs and ravens have picked them clean enough to be used in the mortared walls and thresholds. . . . A curdled and foul torrent flows in the daytime through the market place, and half-bred yaks shove the sore-eyed and mouth-ulcered children aside to drink it. The men and women, clothes and faces alike, are as black as peat walls that form a background to every scene. They have never washed themselves; they never intend to wash themselves. Ingrained dirt to an extent that it is impossible to describe reduces what would otherwise be a clear, good-complexioned race to a collection of foul and grotesque negroes."—P. Landon, "The Opening of Tibet," 72.

[5] F. A. Martin, "Under the Absolute Amir," 43-45.

center, with its ponds of stagnant water, and its inhabitants with their wan and ghastly faces." Seventy-five per cent of the people have enormous tumors or goitres, caused by the poisonous waters they drink.[1]

Outside of the great cities in many of the unoccupied fields, for example, Arabia, Somaliland and pagan Africa, there is no settled government and no dominant authority, and whole regions have been from time immemorial in a chronic state of warfare and bloodshed. Agriculture has suffered and nomad life taken its place.

Brigandage is common. Blood feuds and a thirst for vengeance are the continual curse of many of these countries.[2]

For want of good government, there is often great poverty. According to Doughty and other travelers, three-fourths of the Bedouins in Arabia suffer continual famine. The women suffer most, and the children languish away. When one of these sons of the desert heard from Doughty's lips of a land where "we had an abundance of the blessings of Allah, bread and clothing and peace, and, how, if any wanted, the law succored him—he began to be full of melancholy, and to lament the everlasting infelicity of the Arabs, whose lack of clothing is a cause to them of many diseases, who have not daily food or water enough, and wandering in the empty wilderness, are never at any stay—and these miseries to last as long as their lives. And when his heart was full, he cried up to heaven, 'Have mercy, ah Lord God, upon Thy creature which Thou createdst—pity the sighing of the poor, the hungry, the naked—have mercy—have

[1]B. de Lacoste, "Around Afghanistan," 99. Cf. Sven Hedin, "Through Asia," Vol. II, 712-713.

[2]T. L. Pennell, "Among the Wild Tribes of the Afghan Frontier," 18-30, 78-83.

mercy upon them, O Allah.' "[1] The unoccupied mission fields are also often devastated by famine, cholera and plague, the natural result of misgovernment, ignorance and lack of all sanitary precaution.[2] We pass on to another disturbing element in social conditions.

Among the social evils of the non-Christian world, Dr. Dennis groups together with poverty and lack of sanitation, ignorance, quackery, witchcraft, and neglect of the poor and the sick.[3] These are so closely related and are in a sense so much a matter of cause and effect that they can better be understood by a series of illustrations than by further detailed classification. Ignorance and superstition are well-nigh universal in all of the unoccupied fields of the world. This is specially true of Mongolia and Siberia, Chinese Turkistan, Russian Turkistan, Africa, Afghanistan, and Tibet. Remarkable instances of fanatical superstition are related by travelers. Lacoste tells the story, for example, of enormous blocks of stone going on pilgrimage to Meshed from the mountains of Kutchan! Every Moslem feels a holy joy in helping them on their pious pilgrimage, pushing, pulling or dragging, little by little. Sometimes after several years' traveling, these granite pilgrims arrive at their destination, and such faith literally removes mountains. [4] In Afghanistan, not only the common people but the rulers and the higher classes have a firm belief in charms and talismans. The late Amir of Afghanistan attributed his escape from the bullet of a soldier who tried to kill him, to the use of a

[1] S. M. Zwemer, "Arabia, the Cradle of Islam," 157.

[2] A. B. Wylde, "Modern Abyssinia," 105, 230. "Journey Through Abyssinia," *Geographical Journal*, Vol. XVI, 101. S. M. Zwemer, "Arabia, the Cradle of Islam," 32-34.

[3] J. S. Dennis, "Christian Missions and Social Progress," Vol. I, 182-252.

[4] B. de Lacoste, "Around Afghanistan," 29-30.

charm which a holy man had given him when he was a boy. "At first I did not believe in its power to protect. I therefore tried it by tying it around the neck of a sheep, and though I tried hard to shoot the animal, no bullet injured her."[1] Count de Lesdain gives an instance of silly superstition in Mongolia.[2]

The use of amulets is almost universal not only in Moslem Asia and Africa, but also among the Buddhists and Animists.[3] The people continue slaves to this custom long after the entrance of western civilization. It is the everyday religion of millions of women and children. The most common things used for amulets among Moslems are a small Koran suspended in a silver case; words from the Koran written on paper and carried in a leather receptacle; the names of Allah or their numerical value; the names of Mohammed and his companions; precious stones with or without inscriptions; beads; old coins, clay images; the teeth of wild animals; holy earth from Mecca or Kerebela in the shape of tiny bricks, or in small bags. When the Kaaba covering at Mecca is taken down each year and renewed, the old cloth is cut up into small pieces and sold for charms to the pilgrims. The Buddhists manufacture amulets of similar character in accordance with their sacred places and objects.

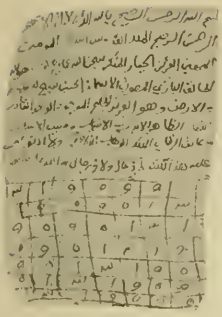
Amulets and charms are worn not only by the people themselves and to protect their children from the evil eye, but are put over the doors of their dwellings and

[1]T. L. Pennell, "Among the Wild Tribes of the Afghan Frontier," 117.

[2]Count de Lesdain, "From Peking to Sikkim," 45. Cf. J. Curtin, "A Journey in Southern Siberia," 98, 104, 110, 112.

[3]The very word *fetich* is derived from the Portuguese word "*feitico*," meaning charm; R. E. Bennett, "At the Back of the Black Man's Mind," 88-92. In regard to Annam, see G. M. Vassal, "On and Off Duty in Annam," 89, 120, 128.

1



2

3

4

ILLUSTRATIONS OF MEDICAL CHARMS AND SUPERSTITIONS AMONGST THE PEOPLE OF KORDOFAN

1. Holy Water from the Prophet's Well, Zem Zem, at Mecca. Used in small quantities as a specific for all ills, and imported in metal flasks by pilgrims.

2. Love charm consisting of numerical symbols and letters.

3. Charm against the evil fairy or witch of little children, Um El Sibian, consisting of the names of God from the Koran and numerical symbols.

4. A medical board or paddle on which Koranic verses are inscribed by Fikis (holy men). The ink when dry is washed off and the resulting fluid prescribed as medicine. This course of holy writ in solution constitutes, and is termed, El Mahaia.

even on camels, donkeys, horses, fishing boats; in fact, everywhere, to ward off danger or death.

According to the principles of Islam, only verses from the Koran should be used, but the door of superstition once being set ajar by Mohammed himself, as we know from the story of his life, it is now wide open. The chapters from the Koran which are most often selected for use as amulets and put in the little cases seen everywhere are Surahs I, VI, XVIII, XXXVI, XLIV, LV, LXVII, LXXVIII.[1] There are five verses in the Koran called the verses of protection, "Ayat-el-Hifdh," which are most powerful to defend from evil. They read as follows: "The preservation of heaven and earth is no burden unto Him"; "God is the best protector"; "They guard him by the command of God"; "We guard him from every stoned devil"; "A protection from every rebellious devil." These verses are written with great care and with a special kind of ink by those who deal in amulets, and are then sold for a good price to Moslem women and children. The ink used for writing amulets is saffron water, rose water, orange water, the juice of onions, water from the sacred well of Zem Zem, and sometimes even human blood. The illustration opposite shows amulets and medicinal charms used in Kordofan, Africa. All over pagan Africa, Moslem charms and superstitions are to-day displacing the old fetiches.

In the midst of all this superstition, native quackery contributes its large quota to the misery of the sick. Who can describe the terrors of quackery in Africa or the demoniacal arts of the witch doctor with his burning remedies or fiery tonics, or the art of the sorcerer in the

[1] *Revue du Monde Mussulman*, Vol. VIII, 369-397. Antoine Cabaton, "Amulettes chez les peuples Islamises."

Pacific Islands?[1] Everywhere the visit of a white traveler, man or woman, is the signal for poor neglected sick to flock together in the hope of relief.[2] The native medical profession in Indo-China, Mongolia and Tibet is based on Chinese practice and is merely a matter of superstition and ignorant tradition; yet the people are so willing to receive the help of Western science that Captain Walton, the surgeon who accompanied the expedition of Younghusband, reports no less than six hundred cases of harelip and cataract treated by him alone during his brief visit.[3]

The sick, throughout all the unoccupied fields of the world, like the woman in the Gospel, have "suffered many things from many physicians." No wonder they are in desperate straits and anxious for relief. Doughty tells how, among the Bedouins, they give the sick to eat of the carrion eagle and even seethe asses' dung for a potion. *Kei,* or actual cautery, is a favorite cure for all sorts of diseases; so also is *khelal,* or perforating the skin surface with a red-hot iron and then passing a thread through the hole to facilitate suppuration. There is scarcely one Arab, man or woman, in a hundred who has not some *kei*-marks; even infants are burned most cruelly in this way to relieve diseases of childhood. Where *kei* fails, they use words written on paper either from the Koran, or, by law of contraries, words of evil, sinister import. These the patient "takes" either by swallowing them, paper and all, or by drinking the ink-water in which the writing is washed off.

[1] J. S. Dennis, "Christian Missions and Social Progress," Vol. I, 193-197.
[2] H. G. C. Swayne, "Seventeen Trips through Somaliland," 261.
[3] P. Landon, "The Opening of Tibet," Appendix, 470-471. Cf. Sven Hedin, "Through Asia," Vol. I, 472.

Blood-letting is also a common remedy for many troubles. The Arab barber is at once a phlebotomist, cauterizer and dentist. His implements—one can hardly call them instruments—are very crude and he uses them with some skill but without any mercy. Going to the proper place in any large Arab town, you may always see a row of men squatting down with bent back to be bled; cupping and scarifying are the two methods most in vogue, although some are quite clever in opening a vein. The science of medicine in the towns is not much in advance of that of the desert—more book-talk but even less natural intelligence. A disease to be at all respectable must be connected with one of the four temperaments or "humors of Hippocrates".[1] Conditions are similar in Bokhara and Khorasan, Persia. Dr. Pennell speaks of the ignorance of native medical practice in Afghanistan and the needless cruelty of their remedies and surgery. Dentistry is entrusted to the village blacksmith, "who has a ponderous pair of forceps, a foot and a half long, hung up in his shop for the purpose."[2] The results are often disastrous.

Of surgery and midwifery, the people in the dark lands of Asia and of Africa are, as a rule, totally ignorant, and if their medical treatment is ridiculous, their surgery is piteously cruel, although perhaps never intentionally so. In eastern Arabia, blind women are preferred as midwives, and rock salt is used against puerpural hemmorrhage. Gunshot wounds are treated by a poultice of dates, onions and tamarind, and the accident is guarded against in future by wearing a "lead amulet."[3] Similar

[1]S. M. Zwemer, "Arabia, the Cradle of Islam," 280-282.
[2]H. L. Pennell, "Among the Wild Tribes of the Afghan Frontier," 39-42.
[3]S. M. Zwemer, "Arabia, the Cradle of Islam," 283.

instances of cruel ignorance might be given in regard to Afghanistan, Baluchistan, Tibet, Annam and Somaliland.[1]

Barbarous punishments, torture, the maltreatment of the aged or prisoners and cannibalism are also evidences that "the dark places of the earth are full of the habitations of cruelty." Cannibalism is still prevalent in Papua and elsewhere in the South Seas.[2] The expedition of Mr. Walker was partly a punitive one against the Dobodura tribe, who had been raiding and slaughtering a tribe on the coast with no other apparent reason than to fill their own cooking-pots.[3] He describes the horrors of cannibalism, and speaks of seeing, on a raised platform, at Kanau, rows of human skulls and quantities of bones, the remnants of a gruesome cannibal feast. The infernal tortures perpetrated in these cannibal raids are too horrible for description, and these are not tales told of the dark past but things that take place to-day.[4]

One of the most degraded tribes of the human family, still largely unreached by missionary effort, is that of the head-hunting Dayaks of Borneo.[5] The custom of

[1]H. L. Pennell, "Among the Wild Tribes of the Afghan Frontier," 190, 193. A. H. S. Landor, "In the Forbidden Land," Vol. I, 53, 290-296, 300-303. H. G. C. Swayne, "Seventeen Trips through Somaliland," 41-43, 219, 234.

[2]"The barquentine Mary Winkelman, which has arrived from Tonga Islands, reports that the Rev. Horatio Hopkins and the Rev. Hector McPherson, Presbyterian missionaries, have been eaten by cannibals on Savage Island. The report adds that there is a revival of ancient religious customs in the Tonga, Society, Solomon and Cook groups, the natives feasting on human flesh."—*London Times*, May 6, 1910.

[3]H. W. Walker, "Wanderings Among South Sea Savages," 108.

[4]Ibid., 120, 130, 159. "Every skull had a large hole punched in the side. . . . When the enemy is captured, they slowly torture him to death, practically eating him alive. When he is almost dead they make a hole in the side of the head and scoop out the brains with a wooden spoon."—H. W. Walker, "Wanderings Among South Sea Savages," 118. "In our party were nine men in chains about to be tried for eating a mail-boy. I was told they would get about a year apiece."—K. Mackay, "Across Papua," 92-103, 108.

[5]H. W. Walker, "Wanderings Among South Sea Savages," 188, 195-197.

head-hunting is described as follows: "A Dayak maiden thinks as much of heads as a white girl would of jewelry. . . . The heads are handed down from father to son, and the rank of the Dayak is determined by the number of heads he or his ancestors have collected." The women incite the men to go on these head-hunting expeditions, and Mr. Walker tells of a young man named Hathnaveng, who had been persuaded by the missionaries to give up the barbarous custom of head-hunting. The maiden to whom he was engaged, however, disdained his offer of marriage, until, goaded by her taunts, he brought the usual tribute. To her horror, she saw that they were the heads of her own father, her mother, her brother and a rival. Hathnaveng was seized, put in a bamboo cage by the natives and starved to death.[1]

In Sierra Leone, a tribe known as the Beli people, boasts that there is no person in Beli, over three years of age, who has not eaten human flesh. The slaves who run away, if re-caught are killed and eaten.[2]

Those people who think of the natives of the tropic islands or of Africa as being the children of nature, living happy in their virgin forests and untainted by the vices of our civilization, are ignorant of real conditions. "As I lay in my hammock that night," says Kenneth Mackay, "one white man among hundreds of black ones, the other side of the picture rose before me. How these undoubtedly charming people had till quite recently eaten

[1]H. W. Walker, "Wanderings Among South Sea Savages," 200, 201.

[2]"Wanderings in the Hinterland of Sierra Leone," T. J. Alldridge, *Geographical Journal*, 1904. On cannibalism in the Congo region, see E. Torday, "Land and Peoples of the Kasai Basin," *Geographical Journal*, July, 1910, 36. He writes: "The Bankutu are great cannibals as far as the male members of the tribe are concerned, and the victims are always slaves; in fact, all slaves are ultimately eaten, since it is believed that if a slave were buried, his ghost would kill his master."

their prisoners, cooking them alive by holding them over a slow fire, and how in proof thereof some of them had been kind enough to show me a charred skull, and while apologizing for having only one, to explain that there were quite a lot at the next village. . . I thanked God that undeveloped peoples, so tersely and truly described by Kipling as 'half devil, half child', never seem to realize their strength nor our too frequent weakness."[1]

Cruelty to the living we regret to say seems to be the rule in many of the lands which have not yet received the Gospel. Frank A. Martin, who spent eight years as engineer at Kabul (1890-1898), and was for the greater part of that time the only Englishman in the capital, devotes an entire chapter of his book to the tortures and methods of execution in vogue, describing horrors that are past belief, and yet corroborated by other writers.[2] A man who was accused of shooting a slave boy so enraged the Amir that he gave orders for him to be tied by his hair to the bough of a tree in the palace garden and so many square inches of skin taken off his body daily until he confessed. The man died on the third day.[3] The torture of the *fanah* is described as more cruel than anything we read of in the Spanish Inquisition.[4] "Another common punishment is that of blinding people. This is the usual punishment of those who try to escape from prison or from the country,—almost synonymous terms. The manner of doing this is to lance the pupils of the eyes, and then put in a drop of nitric acid and, to guarantee no sight being left, quicklime is

[1] K. Mackay, "Across Papua," 97.

[2] F. A. Martin, "Under the Absolute Amir," 64, 109, 145, 153, 157, 167, 274, etc. Cf. E. and A. Thornton, A. Hamilton and others.

[3] F. A. Martin, "Under the Absolute Amir," 158.

[4] Ibid, 153, 154.

afterwards added. The agony endured must be frightful, and in one case when fifteen men were blinded together, they were seen on the third day all chained one to the other, sitting in a row on the ground. . . . Three of them were lying dead still chained to the living, and some of the living were lying unconscious, while the others were moaning and rocking themselves backwards and forwards.[1]

In Afghanistan and other Moslem lands, the spy system, with all its terrors, prevails. Prisons in Tibet and Afghanistan are as bad as the infamous ones of Morocco.[2] In underground holes, men are imprisoned for life and live and die there in horrible stench and darkness. "Most of the men imprisoned there soon end their days by dashing themselves against the rock until they become unconscious and die, for the solitude and horror of it all drives them mad."[3] "If the truth about the Kabul prisons were generally known, other countries would probably unite in insisting that such barbarity should be stopped."[4] Contrast with the conditions of prisons in these lands the "separate system in our American prisons" *abandoned as unnecessarily severe* which "calls for a series of cells in which the prisoners live in isolation from each other, but not excluded from a degree of companionship with warden, guards, physicians, teachers, chaplain

[1]F. A. Martin, "Under the Absolute Amir," 166, 167. See also G. P. Tate, "The Frontiers of Baluchistan," 7, 104, and E. and A. Thornton, "Leaves from an Afghan Scrapbook," 10, 19, 24, 54, 120, 182, 183, 206. "A few yards further along we came to a second cage, placed on the left side of the road by the present Amir. After being suspended in this cage the men lived for a week, going quite mad, and fighting together. Even now their whitened bones may be seen, and part of an old sheepskin coat hangs out between the bars, waving mournfully."—E. and A. Thornton, "Leaves from an Afghan Scrapbook," 198.

[2]F. A. Martin, "Under the Absolute Amir," 149, 302-303.

[3]Ibid., 150.

[4]Ibid., 303.

and authorized visitors from the outside world. There is a bed for sleep, a table for eating and writing, a bench for work, and outside a little space for exercise in sunshine and fresh air."[1]

Not only are the punishments inflicted by the Tibetans upon prisoners during life time abominably cruel and inhuman,[2] but barbarism is perpetrated on the dead.[3] A large majority of all the people who die in Tibet are literally hacked to pieces and fed to pigs and vultures.[4] "The most ragged and disreputable quarter in all Lhasa," Landon states, "is that occupied by the famous tribe of Ragyabas, or beggar-scavengers. These men are also the breakers-up of the dead. It is difficult to imagine a more repulsive occupation, a more brutalized type of humanity, and, above all, a more abominable and foul sort of hovel than those that are characteristic of these men. Filthy in appearance, half-naked, half-clothed in obscene rags, these nasty folk live in houses which a respectable pig would refuse to occupy. . . . These men exact high fees for disposing ceremoniously of dead bodies. The limbs and trunk of the deceased persons are hacked apart and exposed on low, flat stones until

[1]C. R. Henderson, "Introduction to the Study of the Dependents, Defectives, Delinquents," 281.

[2]P. Landon, "The Opening of Tibet," 468-469. A. H. S. Landor, "In the Forbidden Land," Vol. II, 123, and his own terrible experiences, Vol. II, 102-168.

[3]A. H. S. Landor, "In the Forbidden Land," Vol. II, 69-72. Lady Jenkins, "Sport and Travel in Both Tibets," 27. In Papua also there are many barbarous customs connected with the disposal of the dead. The body is dried over a fire and the drippings are saved. "This liquid is partaken of by the wife of the dead man as an evidence of her fidelity to him." In other cases dead children are reduced to skeletons and then placed in hollow bamboos, or the skull of the dead is removed and placed within a carved wooden head as a sacred relic. At Geelfink Bay the mothers wear the bones of their dead children as necklaces.—"Notes on Dutch New Guinea," by Thos. Barbour, *National Geographic Magazine*, August, 1908.

[4]A. H. S. Landor, "In the Forbidden Land," Vol. II, 69-73.

Afghanistan, with five major provinces and two minor districts, has an area of 250,000 square miles and a population estimated at 4,500,000, ninety per cent. of whom are illiterate, living without religious liberty or personal freedom. (See pages 4, 6, 11-13, 66.)

they are consumed by the dogs, pigs and vultures with which Lhasa swarms."[1] After death, those who are impenitent may naturally look for something yet more terrible, for fear of which the Tibetans are all their life time subject to the horrible bondage of their priesthood. "No vision of hell," says Landon, concerning the temple at Gyantse and its carvings, "was ever drawn with such amazing delicacy and hideous ingenuity as are the quaint tortures of the damned in this representation of the Buddhist Sheol."[2] Where there is cruelty, men's hearts grow pitiless, and their creed is patterned after their conduct.

Almost universal immorality and the consequent degradation of womanhood and childhood are still darker shadows in the true picture of the non-Christian world especially the unoccupied fields. The testimony of all travelers agrees regarding the moral degradation of the Moslem and pagan populations of Central Asia and Africa.[3] In Afghanistan, immorality of the most debasing type is common even at court and among the Moslem clergy. The degradation of womanhood is complete, from the residents of the palace to the dancing girls of the street. Among the Chantos of Eastern Turkistan, social and moral conditions are very low. "Flagrant immorality is well-nigh universal. Khotan and Keriya have the repu-

[1]P. Landon, "The Opening of Tibet," 335.

[2]Ibid, 103.

[3]A. Herbert, "Two Dianas in Somaliland." James L. Barton and others, "The Mohammedan World of To-day," 81, 138, 139, 210, etc. J. Richter, "History of Protestant Missions in the Near East," 27. F. A. Martin, "Under the Absolute Amir," 270, 287. S. C. Rijnhart, "With the Tibetans in Tent and Temple," 142, 215. J. Curtin, "A Journey in Southern Siberia," 81, 90. Sven Hedin, "Through Asia," Vol. I, 79; Vol. II, 738. "In some parts of Africa the level of the unconscious brute is reached."—H. L. Tangye, "In the Torrid Sudan," 234.

tation of being the most immoral cities of Asia."[1] A so-called respectable woman may have three or four husbands in a year, because of divorce and temporary legal marriages.[2] Among the Khirghiz women, and the nomads of Central Asia in general, better conditions prevail; but in Russian Turkistan and Bokhara, the usual results of the Moslem social system, we are sorry to record, are everywhere in evidence.

The terrible cry of the outcast children of Kashgar, voiced recently by a converted Moslem from Central Asia, is only typical of similar needs and sorrows in all the unoccupied fields of the world. "These homeless and deserted children live in the burial-ground, outside of town; near the dead they find that refuge which the living deny them. . . . Almost naked, covered only with a few old rags, barefooted and bareheaded, they are exposed to the cold which makes them freeze, their hunger becomes insupportable, sleep comes and with it the angel of death whose kiss releases them from all the misery of earth-life."[3]

The social condition of the Chinese Moslems in Kashgar is worse than that of Chinese Confucianists. Mr. George Hunter states that the marriage tie is very loose, many having had as many as a hundred wives, and Mr. Broomhall adds, "Such a condition in China would be practically impossible, and in this the restraining influence of Confucian ethics is clearly seen."[4]

The very sanctuaries of religion, the pilgrim centers

[1] E. Huntington, "The Pulse of Asia," 231.
[2] Ibid.
[3] "The Cry of the Children of Kashgar," *Missionary Review of the World*, July, 1910, 512-515.
[4] M. Broomhall, "Islam in China." Cf. Sven Hedin, "Through Asia," Vol. II, 1085.

in the unoccupied lands, are centers of immorality. This is true of Meshed, Kerebela, Lhasa, Medina and Mecca. "The Meccans appeared to me distinguished," says Burton, "even in this foul-mouthed East, by the superior licentiousness of their language. Abuse was bad enough in the streets, but in the house it becomes intolerable."[1] Temporary marriages, which are a mere cloak for open prostitution, are common in Mecca and are, indeed, one of the chief means of livelihood for the natives.[2] Concubinage and divorce are more universal than in other parts of the Moslem world;[3] unnatural vices are practiced in the Sacred Mosque itself,[4] and the suburbs of the city are the scenes of nightly carnivals of iniquity, especially after the pilgrims have left and the natives are rich with the fresh spoils of the traffic.[5]

In the midst of such conditions, which have continued for centuries in the lands under consideration, it is not surprising to find the sad condition of womanhood a conspicuous proof of the hopelessness of the ethnic religions. Throughout all of the unoccupied mission fields, woman is still regarded "as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden—at once the touchstone and stumbling-block of human systems, the sign and shame of the non-Christian world." To quote again from Dr. Dennis, "The status of woman outside of Christendom may be indicated by the estimate put upon her, by the opportunity given her, by the function assigned her, by the privilege accorded

[1]Burton, quoted in S. M. Zwemer's "Arabia, the Cradle of Islam," 41.
[2]Snouck Hurgronje, "Mekka," Vol. II, 5.
[3]Ibid., 102.
[4]Ibid., 11.
[5]Ibid., 61-64.

her, and by the service expected of her."[1] This indictment may have its striking exceptions among certain tribes of nomads or in individual instances, and must be qualified as regards Tibet, but it is undoubtedly true of the vast majority of all the women who live in the lands mentioned in this book.

It is the testimony of Dr. Karl W. Kumm, that the women in the Sudan, as long as they are pagan, are more or less free and are only treated badly if they are the weaker in the incessant domestic quarrels of pagan life. As soon as the men become Mohammedans, however, he says, the women become slaves and worse than slaves. "Under Islam, in Darkest Africa, woman is still a chattel in her husband's hands, who has the authority to punish for wrongdoing by beating, stoning or imprisonment until death."[2]

Of Somaliland, we read that, "instead of a system of old-age pensions for women, they are employed as beasts of burden to carry loads of faggots and such like. Childbearing and hard work are the only things expected of them."[3]

The condition of womanhood in Darkest Asia is no better than in Africa. Even in Annam, where her condition is far superior to that in Moslem Asia, or in Tibet, most of them live in dense ignorance and superstition, suffer the horrors of polygamy or polyandry and in the hour of their greatest need are subjected to ignorant cruelties and malpractice.[4] In Baluchistan, women are

[1]J. S. Dennis, "Christian Missions and Social Progress," Vol. I, 104.
[2]K. W. Kumm, "Women in the Sudan." Pamphlet, Sudan United Mission.
[3]J. W. Jennings, "With the Abyssinians in Somaliland," 38. See also H. G. C. Swayne, "Seventeen Trips through Somaliland," 12.
[4]G. M. Vassal, "On and Off Duty in Annam," 92, 111, 130, 132-147.

given all the degrading work to do and bear all the heavy burdens, while the men sit in idleness. "Occasionally, one may even see a woman harnessed with a donkey to a plow."[1] Nothing sets forth the general degradation of womanhood in Afghanistan and Baluchistan more convincingly and more terribly than the following paragraphs taken from the Government Census Report.[2]

"Throughout the province, more especially among the Afghans and the Brahuis,[3] the position of women is one of extreme degradation. She is not only a mere household drudge, but she is the slave of man in all his needs, and her life is one of continual and abject toil.

"No sooner is a girl fit for work than her parents send her to tend the cattle, and she is compelled to take her part in all the ordinary household duties. Owing to the system of *walwar,*[4] in vogue among the Afghans, a girl, as soon as she reaches nubile age, is, for all practical purposes, put up for auction sale to the highest bidder. Her father discourses on her merits as a beauty or as a housekeeper in the public meeting-places, and invites offers from those who are in want of a wife. Even the more wealthy and more respectable Afghans are not above this system of thus lauding the human wares which they have for sale. The betrothal of girls who are not yet born is frequent, and a promise of a girl thus made is considered particularly binding. It is also usual for an award of compensation for blood to be paid in the shape of girls, some of whom are living whilst others are not yet born.

[1]A. D. Dixey, "Baluchistan," *Church Missionary Review*, December, 1908.
[2]Quoted by A. D. Dixey, "Baluchistan," *Church Missionary Review*, December, 1908. Cf. also G. P. Tate, "The Frontiers of Baluchistan," 234, 235.
[3]One of the largest non-Afghan tribes in the country.
[4]Marriage custom in regard to dowry.

"Hence it happens that among Afghans polygamy is only limited by the purchasing power of the man, and a wife is looked on as a better investment than cattle, for in a country where drought and scarcity are continually present, the risk of loss of animals is great, whilst the offspring of a woman, if a girl, will assuredly fetch a high price."

The women of Tibet do not suffer these "horrors of Islam," but their condition is no less pitiful. "The women of Tibet," says James Douglas, "by the place of authority which they occupy, and the mental functions which they discharge, furnish a problem which thus far has baffled the reflective powers of the foreigner, be he Chinese or European. The Chinese, the more they see of the phenomenon, the wider they open their eyes in wonder; and the European traveler is equally at his wits' end for an explanation. The Tibetan woman is a coin of a double stamp—on one side she is a drudge, on the other a queen. Tasks far fitter for masculine than feminine shoulders are hers, which the ignoble males would deem it a degradation to perform, such as the carrying of water from rivers up to homes built on giddy heights; and yet, while the women of Tibet fill the place of drudge, they also sit on the throne of power. No good boy was ever more systematically subject to his mother, or dependent at every turn on her leave, than is the Tibetan husband on his wife. He cannot buy, and certainly he will not sell, save as his wife directs or permits. If the wife is from home, the husband will mention it, to any one wishing to deal with him, as the reason why necessarily all business in his case is at a standstill."[1] Yet, in spite of this comparatively high social position,

[1] *Missionary Review of the World*, June, 1894, 410.

ignorance, superstition, and uncleanly habits seem to have divested their home life, as well as their persons of most of the attractions of womanhood. "It cannot be claimed that Tibetan ladies look beautiful," says Landon. "It is, of course, difficult to say what the effect would be if some of them were thoroughly washed. As it is, they exist from the cradle (or what corresponds to it), to the stone slab on which their dead bodies are hacked to pieces without a bath or even a partial cleansing of any kind.[1] Immorality is common.[2] While polygamy, as well as polyandry, has destroyed the sacredness of marriage.[3]

Summing up the present social conditions in the areas outside of missionary effort, it is evident that the universal ignorance, the appalling illiteracy, the degrading superstitions, the unspeakable immoralities, the hideous persecutions and tortures prevalent in all these lands and the pitiful condition of womanhood and childhood are the strongest possible plea for Christian missions.

The Gospel is the only hope for the social uplift of the world, and since Christian missions have always been prior to real and lasting social progress and have shown their power for nineteen centuries in every part of the world, it is evident that the fields at present unoccupied have a claim on the Gospel. It is not right, since we believe

[1]P. Landon, "The Opening of Tibet," 63. A. H. S. Landor, "In the Forbidden Land," Vol. I, 245, 289.

[2]A. H. S. Landor, "In the Forbidden Land," Vol. II, 58, 61, 63.

[3]"A Tibetan girl on marrying does not enter into a nuptial tie with an individual but with all his family. When the bridegroom has brothers, they are regarded as their brother's wife's husbands and they all live with her as well as with her sisters if she has any." A. H. S. Landor, "In the Forbidden Land," 63. Polygamy is common among the ruling class and the wealthy, Ibid, 68. Cf. the testimony of Dr. Susie Rijnhart, "With the Tibetans in Tent and Temple," 215, 221, 333.

in the brotherhood of man and all belong to one great family of God, for some of us to have everything until all of us have something. There is no hope in the shallow and mistaken cry, "civilization first and Christianity afterwards." It is a watchword without promise and without power. Civilization, without evangelization, introduces more evils into the non-Christian world than existed before its arrival. The Gospel is the only hope of social salvation, not to speak of its moral and spiritual power, for the unoccupied fields.[1] Dr. Moffat, after twenty-six years of missionary life, wrote: "Much has been said about civilizing savages before attempting to evangelize them, but we have never yet seen a practical demonstration of the truth of this theory. We ourselves are convinced that evangelization must precede civilization. Nothing less than the power of divine grace can reform the hearts of savages. After which the mind is susceptible of those instructions which teach them to adorn the Gospel they profess."[2]

[1]R. E. Speer, "Missionary Principles and Practice," 412-420, and especially J. S. Dennis, "Christian Missions and Social Progress," Vol. II. Cf. also the famous experiments of Bishop Colenso of Natal, Africa (1814-1883); see his life by Cox, London, 1888.

[2]Moffat, "The Lives of Robert and Mary Moffat," 372.

RELIGIOUS CONDITIONS

"The evidence we have to offer is that of experience. We find that Confucianism, Buddhism and Taoism have not made the corpse live, but only garlanded it with flowers. There are good points and teachings in these religions, but they are simply precepts without living power to raise the people. . . . These religions have not lifted a single burden or borne a single sorrow. They have plunged the people into hopeless night as regards the future life, and have given no power to overcome sin in the present one."

—Rev. Joseph S. Adams, Hankow, China.

"The God of Mohammed . . . spares the sin the Arab loves. A religion that does not purify the home cannot regenerate the race; one that depraves the home is certain to deprave humanity. Motherhood must be sacred if manhood is to be honorable. Spoil the wife of sanctity, and for the man the sanctities of life have perished. And so it has been with Islam. It has reformed and lifted savage tribes; it has depraved and barbarized civilized nations. At the root of its fairest culture a worm has ever lived that has caused its blossoms soon to wither and die. Were Mohammed the hope of man, then his state were hopeless; before him could only lie retrogression, tyranny and despair."

—Principal Fairbairn, "The City of God."

"Unconcealed selfishness, therefore, expresses the essence of animistic religion. Humanity is an idea which cannot be implanted in this heathenism; it would cast it out again. The ideas of the love of God and man can no more be developed from this heathenism than sweet grapes could be made, in course of time, to spring from a blackthorn tree. It cannot even be engrafted; the old tree must be uprooted and a new one planted."

—Joh. Warneck, "The Living Christ and Dying Heathenism."

Chapter V.

RELIGIOUS CONDITIONS

There is no part of the world nor of the unoccupied fields of the world where men are wholly without religion. In nothing is the unity of the race and the solidarity of humanity more evident than in the universal thirst of the soul for that which is above the natural and material.[1] No nation is so low in the scale of civilization but it has some religious beliefs and aspirations. Herbert Spencer points out this fact while not admitting its full import: "Religious ideas of one kind or other are almost universal. Admitting that in many places there are tribes who have no theory of creation, no word for deity, no propitiatory acts, no idea of another life—admitting that only when a certain phase of intelligence is reached do the most rudimentary of such theories make their appear-

[1]Major Leonard, throughout his investigation of the tribes of Nigeria, lays special stress on the oneness of the human race. He says that the negroes of Nigeria, "in spite of their dark skins, woolly heads, receding foreheads, prognathous jaws and thick, protruding lips, are quite as human as we are. Cultivate their acquaintance, be sympathetic with them and gain their confidence, and then it will be possible to realize that the same nature is in them as in the most cultured European, the same sympathies and antipathies, the same fierce passions."—"The Lower Niger and Its Tribes," 55.

And again: "Full of the tragedy of life, with its woes and sorrows, its misfortunes and death, they are equally alive to its comedies, the joy, the mirth and the laughter; that is, the sunshine as opposed to the gloom and darkness."—"The Lower Niger and Its Tribes," 56. Cf. also R. E. Dennett, "At the Back of the Black Man's Mind," 238-240.

ance, the implication is practically the same. . . . The universality of religious ideas, their independent evolution among primitive races and their great vitality unite in showing that their source must be deep-seated instead of superficial."[1]

This deep-seated capacity is a Divine gift and has immense significance. In the strange superstitions, the fanatic practices or the vagaries of folk-lore among the nations unreached by the Gospel, the missionary discovers not merely religious capacity, but Christian capacity and the very eagerness of their far-off groping is a call for the True Light. Not only the missionary, but all those who study primitive races with true sympathy bear witness to this fact.

"Of late years, evidence has been accumulating," says Major Leonard, "to prove the spirituality of many savage and barbaric peoples. Because the outward symbolism is usually crude, the observer assumed that the ideas that lie behind it are equally elementary and ignoble. . . . We now know that our brethren most backward in material culture are imbued with ethical and religious ideas which do not materially differ from those inculcated by the teachers of the religions of civilized peoples." Here is one of the prayers used by the pagans in West Africa: "Preserve our lives, O Father Spirit who hast gone before, and make thy house fruitful, so that we, thy children, shall increase, multiply, and so grow rich and powerful." They act on the principle of, "Do unto your ancestors as you would they should do unto you."[2]

Another example of primitive but spiritual thought

[1] H. Spencer, "First Principles," 13, 14.
[2] A. G. Leonard, "The Lower Niger and Its Tribes," Preface, 11, 12.

of high order is found in the beautiful weird legend of the Creation told by the Papuans.[1]

Even travelers who are out of sympathy with the work of missions admit that the Gospel is the only hope for such peoples. Touch with civilization has already sapped the barbarian vigor of these primitive tribes. It is impossible to return to old conditions or to halt at the present milestone. "The Papuan must either develop or sink into gradual, but sure mental, moral and physical extinction." "I believe the Papuan has still enough vitality left to flourish side by side with, and to learn from, a more highly developed people. But the teaching must be gradual, practical, systematic, while firmness, kindness and fairness must be the creed of every white man in his dealings with the native, for with undeveloped intelligences, an ounce of practice is worth a ton of precept."[2] Where can we find such teachers, save among missionaries? Who will give them the ounce of practice unless it be those who walk as Christ walked among men?

The opinion of some travelers, that the nomads of Arabia or the pagans of Africa, are without religious instinct or spiritual longings, is not borne out by the facts. Douglas Carruthers, describing a recent journey in North-western Arabia, says: "I seldom saw a Bedouin praying; in fact, they seemed to me to be utterly careless of religion, and it is certainly remarkable that, although Arabia is the center of the Moslem world, yet a third of its inhabitants care nothing for Islam. The nomads are not religious and never were. They would rob a Mecca pilgrim as readily as they would a Christian."[3]

[1] K. Mackay, "Across Papua," 70.

[2] Ibid., 156.

[3] *Geographical Journal*, March, 1910, "A Journey in North-western Arabia," 225.

This may be true and yet anyone who peruses the pages of Doughty or Burckhardt will know that these same nomads observe old Semitic rites and pour out prayers in time of trouble that remind one of the deep spiritual life of the patriarchs who walked with Jehovah.[1]

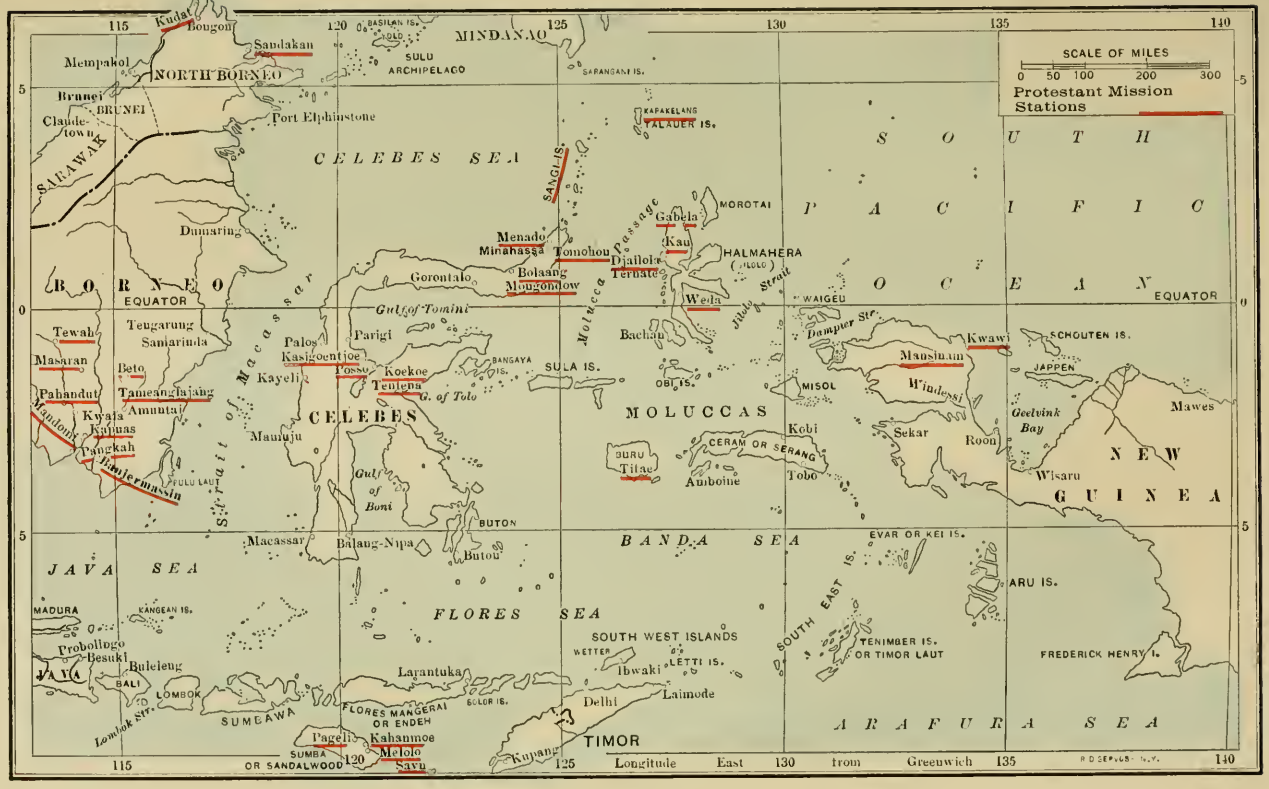
Because all nations and peoples have this innate capacity for religion and, therefore, have a right to the highest form of religion, the unoccupied fields of the world should be evangelized.

Not only is there capacity, but there is need for a higher faith. In the study of comparative religion, one fact has never been sufficiently emphasized: *the non-Christian religions have all had their trial in the lands which we call "unoccupied fields of the world" unhindered, undisputed and without Christianity as a rival or aggressor for centuries.* How far have they tended to uplift society, to develop civilization, to transform character and bring peace to the soul? Have these religions themselves, in their long history, and in their full possession of lands and lives, developed or deteriorated? If the light that is in them has become darkness, how great is that darkness?

Has Animism in Africa and Malaysia, or Shamanism in Siberia, grown richer, fuller, nobler, by a process of evolution?[2] Has Buddhism or Lamaism become better or worse, while in the course of centuries they dominated

[1]C. M. Doughty, "Arabia Deserta," Vol. I, 241, 259, 264, 470. S. M. Zwemer, "Arabia, the Cradle of Islam," 157.

[2]As Flora L. Shaw writes in *A Tropical Dependency*, "It may happen that we shall have to revise entirely our view of the black races and regard those who now exist as the decadent representatives of an almost forgotten era rather than as the embryonic possibility of an era yet to come."—Quoted in R. E. Dennett's "At the Back of the Black Man's Mind," facing page 1. Cf. Joh. Warneck, "The Living Christ and Dying Heathenism," 98-103.



This section of the Malay Archipelago covers about 422,000 square miles and includes nearly 3,000,000 people. The larger part of the population is Mohammedan, and their propaganda is carried on with much energy and thoroughness. (See pages 33, 37, 133-135.)

thought and life in Annam and Tibet undisputed? What has Islam added to its original stock of ideas, either in Arabia or Afghanistan, to prove that the course of its development is upward and onward?

The fundamental test of personal religion and of national religion was given by our Lord Jesus Christ: "By their fruits ye shall know them." By that test, the religious condition to-day of all the unoccupied fields of the world is no less needy and full of pathos than their social condition. Their spiritual degradation and destitution is their highest appeal for help.

No fairer testimony could be given regarding the real weakness of Islam than that from the land which is at once its cradle and its stronghold, its shame and its cynosure. Arabia shows not only the strength but the weakness of Islam.

In other lands, such as Syria and Egypt, Islam has been for many centuries in contact and conflict with a more or less corrupt form of oriental Christianity and in the past century, with western civilization and Protestant missions. In India and in China, Islam has been in touch with the culture of other non-Christian religions, and there is no doubt that in both cases there were mutual concessions and influences on life and thought. But in its native Arabian soil, the tree planted by the Prophet has grown up with wild freedom and brought forth fruit after its kind. As regards morality, Arabia is on a low plane. Slavery and concubinage exist nearly everywhere; while polygamy and divorce are fearfully common. Fatalism, the philosophy of the masses, has utterly paralyzed enterprise. As regards industry and invention, the Arabian Peninsula is at the antipodes of progress—a land without manufactures and where

machinery of any sort is looked upon as a marvel. There is universal distrust and suspicion so that in a country without large game everyone goes armed—against his neighbor. Injustice abounds and is often stoically accepted. Bribery is too common to be called a crime, lying is almost an art and robbery has been reduced to a science.

Doughty and Palgrave, who both crossed the heart of the Peninsula, have given it as their verdict that there is no hope for Arabia in Islam. It has been tried and tried zealously for thirteen hundred years and piteously failed. Palgrave, who spent many years among Mohammedans, and who was so far in sympathy with them that on more than one occasion, he conducted service for them in their mosques, speaking of Arabia says: "When the Koran and Mecca shall have disappeared from Arabia, then, and only then, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have, more than any other cause, long held him back."

In reference to this same subject and writing on the impossibility of political independence for Egypt while Islam holds sway, Professor A. Vambery asks, "Does there exist anywhere a Mohammedan Government where the deep-seated evil of anarchy, misrule and utter collapse does not offer the most appalling picture of human caducity?"[1]

What the fruits of this same religion have been in Afghanistan, Baluchistan, Chinese Turkistan and Bokhara is evident from the social and moral conditions in these lands, as described in the previous chapter. Mo-

[1] "Pan-Islamism," *The Nineteenth Century*, October, 1906.

rocco and the Sudan are other illustrations of the inability of Islam, to uplift a people.

The prevailing religion throughout the whole of Tibet is Lamaism.[1] It is a corrupt form of Buddhism and along with it there still exists the older Bon or Shamanistic faith. The Buddhism of Tibet is not that of Ceylon or Japan, yet it is not devoid of the elements of strength found in the philosophy of Buddha. It is based on hundreds of sacred folios containing a system of dialectics and doctrine, hoary with age and centuries older than Christianity. "Proud, self-righteous and self-satisfied, it is, in spite of its hollowness and superficiality, stubbornly tenacious of life and so complete and minute in its organization that it inexorably sways the whole life, religious, political and social, of its adherents."[2] Yet there is no country in the world where the highest form of communion with the Unseen God has been reduced to a more mechanical formalism than in the land of the Lamas. Prayer-wheels, prayer-mills, prayer-cylinders are everywhere in evidence. Prayer is driven by water power, by the winds that blow on the "roof of the world," and by skill of hand.

Great ingenuity is displayed in multiplying the efficacy of this perpetual cycle of prayer.[3] The sacred

[1]Yet it may surprise many to learn that Lamaism is not the only religion of Tibet. There are numbers of Mohammedans in Northern Tibet. They are called Kachee by the Tibetans. Mohammedanism is making headway and adding proselytes. At Suching, Tibetan families are taking down corners from their houses and removing their idolatrous symbols. At Lhasa alone there are said to be two thousand families of Moslems. The total number of Moslems in Tibet is already perhaps 20,000.—M. Broomhall, "Islam in China," 206.

[2]H. G. Schneider, "Working and Waiting for Tibet," 49.

[3]B. de Lacoste, "Around Afghanistan," 138. A. H. S. Landor, "In the Forbidden Land," Vol. I, 51, 52. Sven Hedin, "Through Asia," Vol. II, 1062, 1174.

mantra, *Om Mani Padme Hum,* is written out by the priests or printed upon the thinnest possible paper and hundreds of these sheets are compressed together and attached to prayer wheels. "A prayer-wheel, eight feet in height, may contain this same mantra about a hundred million times. Every revolution of a wheel like this, therefore, adds considerably to the credit side of the Tibetan's account in heaven."[1] The magic formula is incessantly repeated, is carved on rocks and engraven on memories.

"Om Mani Padme Hum" literally signifies "O Thou Pearl in the Lotus-blossom!" "It is an invocation to Buddha the merciful one, whose one great self-imposed mission is the salvation of all living creatures from the miseries incident to sentient existence in the hope that it may lead them in the way of salvation and that he will, hearing it, ever keep the world in mind."[2] And so their thirst for the Living God, is a cry to be delivered from existence and swallowed up in Nirvana, everlasting forgetfulness!

Even as the air in Tibet swarms with prayers, the land swarms with priests.[3] According to a Chinese estimate for every family there are three lamas. Mr. Rockhill says that in a journey of six hundred miles, he passed "forty lamasaries, in the smallest of which there were one hundred monks and in five of them from two to four thousand."[4]

But the land with its Lotus-blossom god, and its omni-

[1]P. Landon, "The Opening of Tibet," 65.

[2]W. W. Rockhill, "Land of the Lamas," 327.

[3]Half the male population are lamas, according to Landor, and the most of them are degraded and immoral.—A. H. S. Landor, "In the Forbidden Land," Vol. I, 275-280, 284, 285, 289. Cf. Annie W. Marston, "The Great Closed Land," 70-72.

[4]W. W. Rockhill, "The Land of the Lamas," 215.

A BUDDHIST LEADER FROM BHUTAN

He wears charms and the Buddhist rosary, and carries the sacred sword and staff. This special dagger of wood or metal is used to stab demons. 130

present priesthood and perpetual prayer, is sunk in spiritual ignorance and moral degradation. The fruits of the Spirit do not flourish on the tree of Lamaism. Love, joy, peace, and purity are not typical of Tibetan character. There is no progress and no intellectual development. "Lamaism is a tinkling cymbal, a corpse of ceremony, a thoughtless void. Its aim is to empty consciousness of contents, to resolve personality into abstraction. Hence there is no foothold for thought in the system, and the round of religious activity has no more significance as regards progress than the marking of time by soldiers who have gathered for review."[1] If Buddhism is the light of Asia, then Lamaism is the light of Tibet; but the light that is in them is darkness, and how great is that darkness!

The power of religion is everywhere felt but not as an uplifting force for righteousness. Tibet is a nation that has strayed "far from God and is to-day lost in the mazes of Buddhist Atheism."[2]

"As Buddhism sways the whole life," says Miss Marston, "religious, political, and social, the lamas may be said to be in a very real sense the rulers of the land, no act being performed without their advice and sanction. They profess to be able to discover springs, to produce rain, to drive away demons, and trace thieves. Sometimes they are intelligent and well-instructed, but the great majority are mere formalists, and quite indifferent to the religion to which they profess to have de-

[1]J. Douglas in the *Missionary Review of the World*, "The Unoccupied Fields," June, 1894, 406. Cf. Annie W. Marston, "The Great Closed Land," 56-64; Sven Hedin, "Through Asia," Vol. II, 1062, 1176-1179, and Dr. Susie Rijnhart, "With the Tibetans in Tent and Temple," 66.

[2]Bishop La Trobe in Preface to Annie W. Marston, "The Great Closed Land," 19.

voted themselves. There is gross ignorance among them, too, as well as terrible sin, even the walls of temples being often covered with obscene words and pictures."[1]

And the mechanical character of such a religion, without power to produce morality, appears most of all in the daily life of those in the monasteries. These, according to Miss Marston, "usually occupy a commanding position on a lofty rock or a mountain spur, and are reached by rude staircases cut in the rock, with temples, domes, and spires gleaming with gold. The outer walls are whitewashed, frequently with broad bands of red and blue. Prayer-mills and wheels, yaks' tails and flags on poles, all turning or waving in the wind, give an appearance of color and life, while far and near are to be heard the ringing of bells, the clanging of symbols, the beating of drums and gongs or the sounding of silver horns.

"Every monastery has its temple, with its supply of idols and of sacred books; one idol being nearly always Buddha with a skull in his hand, the emblem of intellectual power. The larger monasteries have several temples, in which different gods are worshipped. A lamp is perpetually burning in every monastery, fed in some parts with apricot oil, in others with butter. Services are held in the monasteries morning and evening, open to any laymen who may like to attend. The prayers are all sung by the lamas, but as each one sings a different line, and all at the same time, a great many are got through in a comparatively short time."[2]

It is the conclusive and unanimous testimony of missionaries on its borders and of travelers who entered the great lone land, that Lamaism has failed in Tibet

[1] A. W. Marston, "The Great Closed Land," 68.
[2] Ibid., 70.

IMAGES, SYMBOLS AND INSTRUMENTS OF LAMAISM FOUND IN THE LAMASERY AT SIKKIM ON THE BORDERS OF TIBET

The trumpet is made of a human thigh-bone. The dorja, or thunderbolt, is a part of every monk's equipment in Tibet. It is made of bronze and shaped like the imaginary thunderbolt of Indra. The dorja is used to drive away evil spirits, the instrument being waved backward and forward.

The other objects in the picture are prayer bells, images of Buddha, charms, and vessels used for ceremonial purification.

no less signally than Islam in Arabia, when we judge the system by its results. Bhutan and Nepal also are under the spell of this deadening faith—a religion literally without Christ, without hope, without God.

The prevalent religions of the largest areas and populations in Africa, Malaysia and the island world still unoccupied by missions are designated as Animism and Fetichism. Without any sacred books and varying in each tribe, in some associated with worthier ideas, in others with cruel or degrading customs and everywhere subjecting the people to the terrors and tyrannies of superstition and witchcraft, these religions hold in thrall untold millions of people. They have had trial for centuries, but instead of evolution or development, there has been only degeneration. In Africa their opposition to Christianity or to Islam is of the weakest. It has nothing in it of the pride of fanaticism such as exists in Christianity's great rival in Africa, nor does it oppose an adamantine social barrier such as that of caste in India. Its very misery makes it welcome relief; its utter darkness makes it glad of light. There are, indeed, vested interests of darkness to be overcome, but the field is one where, as in Uganda and Livingstonia, rapid and widespread triumphs of the Gospel are possible.[1] "It is a shame to the Churches of Christendom that they have not anticipated the Powers of Europe in a partition of Africa for the bringing of these millions into the King-

[1]Joh. Warneck, "The Living Christ and Dying Heathenism," 103, 118, 119. "Mr. Bentley asks: 'What are we to infer from the present state of things? Is the idea of God being slowly evolved out of fetichism? Is it not rather that the people have well nigh lost the knowledge of God which once their forefathers possessed?' Exactly—I should infer from the long study of the people that I have made that such is certainly the case."—R. E. Dennett, "At the Back of the Black Man's Mind," 168.

dom of Christ."[1] The people under the terrible thrall of Animistic faiths are surely in need of the Gospel. Their highest religious practices are in many cases full of sin and degradation.

Cannibalism itself is not due to lack of all religion, but is based upon the degenerated beliefs of Animism. "From the entire constitution of their priestly craft," says Major Leonard, "it is evident that cannibalism not only had, but still has, a spiritual or sacrificial significance; and that, in other words, however this may have degenerated in principle, it was originally a religious and absolutely indispensable sacrament."[2] A religion that has for its sacraments the demoniac cruelties, such as are bound up with the practice of cannibalism is its own condemnation.

"The splendor of the tropics," says Warneck, "has been unable to brighten the religious life of the Animist. The results of his reflections are hard, dark and cheerless. The friendly gods are far away, the spirits are numerous and formidable, their service hard, while fate is pitiless and their own souls unmerciful. How precious must religion be to men when it leads them to accept such burdens."[3] And how great must be our responsibility to lift that burden by bringing them the knowledge of Jesus Christ and his Gospel; to interpret to them Christ's gracious invitation: "Come unto me all ye that are weary and heavy laden, and I will give you rest." Heathenism is without hope; it is full of fear and terror. Never has a tyrant more cruelly tormented his slaves than demons

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

[2]A. G. Leonard, "The Lower Niger and Its Tribes," 403; R. E. Dennett, "At the Back of the Black Man's Mind," 263-265.

[3]Joh. Warneck, "The Living Christ and Dying Heathenism," 81.

and spirits to-day terrorize millions of their blinded worshippers.[1]

In another chapter of his masterly psychological study of Animistic heathenism, Warneck speaks of the power of demons and quotes the experience of missionary Lett on the island of Nias: "It may be difficult to distinguish the actual influence of demoniac powers from conscious dissimulation, delusion, lying and deceit. But this is certain, that in the heathen world still untouched by the Gospel, there are dark spiritual powers at work of which we in Christendom know nothing, and that the heathen are exposed to many influences from the kingdom of darkness from which we seem to be protected." In other words, their terror is not mere superstition but is a real terror of real forces.

Now, whether it be true, as he goes on to allege, that in the evangelization of the unoccupied fields of Malaysia, as well as among the pagans in Africa, we face a conflict with supernatural forces and agencies, or whether we deny this, it is beyond dispute that such heathenism, left alone, cannot develop itself, but must be uprooted and supplanted.[2] Paganism has produced fruit after its own kind. It has no hope of reform or progress. It produces no transformation of character. It does not improve ethically by evolution. Their whole environment must be uplifted and transformed. Therefore, the evangelization of Pagan Africa means more than the

[1]Joh. Warneck, "The Living Christ and Dying Heathenism," 74-81. Cf. J. Curtin, "A Journey in Southern Siberia," 45-50, 119-126. A. G. Leonard, "The Lower Niger and Its Tribes," 392-405. Major Leonard devotes an entire chapter to the witch-doctors of Africa, their methods and poisons and agrees with Warneck that the dark practices of Animism terrorize the people's conscience.

[2]Joh. Warneck, "The Living Christ and Dying Heathenism," 103-118, 119, 134.

introduction of the Gospel into existing forms of social life, as may be the case in lands of culture. Here we must begin at the bottom. Here it means the introduction of education and letters, of agriculture, and industries, of Christian marriage, and of the due recognition of the sanctity of human life and of property. The problem before the Church is the *creation* of a Christian African civilization.[1]

Ethically, as well as socially and spiritually, Animism is on a low plane. Lying is fearfully common and characteristic among Animists. It is to them synonymous with cleverness. The Battaks cannot understand that lies are dishonorable. The same is true of the Dayaks in Borneo, and of all the heathen of the Indian Archipelago. They are shocking liars. "Without a quiver of the eyelid, they will use the deepest curses to confirm their lies." Universal distrust is the result of this mendacity, and the climax of their art of lying is that the deities themselves are deceived in their very worship.[2] Yet with all this, the Animists have a deep unsatisfied longing and a thirst for the living God. "A longing and seeking after God runs through the Animistic world like a vein of gold in the dirty rock, and those mission workers who are unable to discover ideas of God in heathenism, amid all its errors, commit a serious mistake."[3]

Turning from this general argument on the inadequacy of the various religions that now occupy the unoccupied mission fields, we notice three special characteristics which all have in common and each of which emphasizes the

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. I, Section on Africa; Cf. R. E. Dennett, "At the Back of the Black Man's Mind," 238-240.

[2]Joh. Warneck, "The Living Christ and Dying Heathenism," 93-95.

[3]Ibid., 96.

TOTEMS, IDOLS AND FETICHES FROM NEW GUINEA

As are the gods, so are their worshippers. "The essence of heathenism to-day is determined by Godlessness, not by that dim longing after the true God, and it derives its characteristic marks from Godlessness. Its powers, born of earth, drag downwards, not upwards. Absolute hopelessness stares the dying in the face." (Warneck, "The Living Christ and Dying Heathenism," 132-133.)

claim of these fields to know Christ as the supreme and unique Deliverer and our only Saviour. First there are inadequate or degrading conceptions of God and of the future life; there is religious tyranny, the bondage of priesthood, witch-doctors, lamas and other religious leaders whose scandalous lives are an indictment of the religion they represent; and there is neither hope nor that joy and peace which the Gospel alone can give.

The belief in a Supreme God among the pagans of Africa and Malaysia is vague, shadowy, and often quite latent. The idea of God is very low. "Our people," says Donald Fraser, concerning Central Africa, "believe in one Supreme God, but the only thing they know about His character is that He is fierce. He is the Creator and is above all the forces of the world. But men have no access to Him. No prayers or offerings are made to Him. He brings death into the home. And when a dear one is taken away, they say God is fierce."[1] One can see the grotesque and debasing ideas of God on entering the temples of fetich-worship. "Inside the Ju-Ju houses are various and numerous clay images of human beings, beasts of different kinds, snakes, leopards, the moon, stars and the rainbow. The walls are ornamented with the cheap hardware plates of commerce that are brought to them in return for produce. They are let into the walls along with cowries, and arranged with a not inartistic style in rude designs and patterns."[2] Crude also are the symbols of Deity among the people of New Guinea and the Solomon Islands, as we see in the illustration opposite.

[1]Report of World Missionary Conference, Edinburgh, 1910, Vol. IV.

[2]A. G. Leonard, "The Lower Niger and Its Tribes," 408-409. Cf. R. E. Dennett, "At the Back of the Black Man's Mind," 197, and its illustrations opposite 94 and 194.

The gods of the Buriats of Southern Siberia, whose religion is also animistic, are described by Jeremiah Curtin. He tells of their gruesome horse-sacrifices and other ceremonies to gain merit or pardon. In the polytheistic system of their strange faith there are, under Sagan Burkan, the Supreme White God, other spirits called Tangeris. To these they sacrifice pots of native Ongons and household gods as well as rabbit-skins, sacred relics and metallic figures on bits of cloth are described by Jeremiah Curtin.[1] "The long skin is that of a skunk, and represents the god who came down in the form of hail and, entering a girl of thirteen, was born and named Mindin Qubun Iryil. All things are asked of him. He is very kindly and grants many prayers."[2] As another illustration of this "primitive religion" which, after all these centuries, has not developed into anything higher or better, we give Curtin's description of the horse-sacrifice observed without change since the days of Ghengis Khan among people still ignorant of the Lamb of God that taketh away the sin of the world; the account is so significant and typical that we do not abbreviate:

"The Tailgan, or Horse Sacrifice, takes place on a hill called Uher, about seven miles from Usturdi. On this hill fifteen large stone altars have been built. . . . First the horse is purified by being led between the fires (there must be either three, nine or twenty-seven fires), then it is led up toward the officiating persons, who sprinkle milk on its face, and on the hair halter, and cast some in the air to the gods. . . . Those who are officiating appeal to the divinities, and the people follow

[1]J. Curtin, "A Journey in Southern Siberia," 119-130.
[2]Ibid, 121.

them, either aloud or mentally. Each man prays usually for what he likes best, or most desires. When this prayer was ended, long ropes were tied securely around the fetlocks of the horse, each rope was held by four men, then the eight men in front pulled the forelegs forward and somewhat apart, while the other eight pulled the hindlegs back and apart. The horse fell on its side, and then turned on its back. The sixteen men held the ropes firmly and the beast was utterly helpless. A man, his right arm bare to the shoulder, now came with a long sharp knife and with one blow made a deep incision just behind the breast bone. He thrust his hand into the opening, seized the heart of the horse, and wrenched it free from its connections. The poor beast tried to struggle, but could not, and died very quickly. With the other horse, it was somewhat different. The man must have done his work unskilfully, or his hand was weaker, for after he had withdrawn his arm and finished, as he thought, the beast regained its position to the extent of being able to bite the ground in agony. The sight was distressing. Its teeth were bared in a ghastly grin; the eyes became green and blue, much like the color of certain beetles. A more striking expression of piercing and helpless agony I have never seen. It groaned once with a sound of unspeakable anguish, kept its mouth for a moment in the earth and then dropped over lifeless."[1]

Such is one feature of the strange religion of the pagan inhabitants of Siberia. Can any one question their need of the Gospel of Jesus Christ? Shall the Christian Church withhold it longer?

Whether, however, the other Buriats, who live east of Lake Baikal, and have turned Buddhists, or the Tibetans

[1] J. Curtin, "A Journey in Southern Siberia," 44, 45, 46.

with their mixed creed of Shamanism and Buddhism, have practically reached a higher way of salvation and a higher conception of God, is an open question.[1] Buddhism, at its best, has not proved the light of Asia even for the pagan races that adopted it.

In regard to conditions in Indo-China Gabrielle M. Vassal writes: "Religion and superstition are so intermingled in the mind of the Annamese and in his performance of all rites and ceremonies, that it is impossible to speak of one without the other." Superstition and sorcery go side by side with the Buddhist and Taoist worship. The worship of spirits and genii control his whole life. "The elephant, the silk-worm and the rat enjoy a real cult, but the animal which is most venerated and inspires the greatest number of superstitions is the tiger."[2] The Aborigines of Annam, called the Mois, bury their dead and then, through a hollow bamboo, provide them with food for about a year. The pathos of these Christless graves and of the buffalo-sacrifice, made to ward off pestilence, show that the heathenism of Indo-China is also hopeless.[3]

And what can we say of the religious leaders of the lands under the spell of Buddhism?

The intellectual and spiritual stagnation of a Buddhist monastery is typical of their whole religious life. Of the Chinese Buddhist priests, Lord Curzon writes: "Their piety is an illusion and their pretensions a fraud. They

[1] "One might well envy a resting place in the quiet Buriat graveyard of Southern Siberia, under the blue sky and with farewells, rather than the hacking-stone of Lhasa and the Nirvana of Buddhism."—J. Curtin, "A Journey in Southern Siberia," 103. Cf. A. H. S. Landor, "In the Forbidden Land," Vol. II, 70, 71.

[2] G. M. Vassal, "On and Off Duty in Annam," 120-123.

[3] Ibid., 226-229.

are the outcasts of society. The expression on their faces is one of idiotic absorption. This is not surprising, considering that of the words which they intone scarcely one syllable do they themselves understand. The Mass book is a dead letter to them for it is written in Sanscrit or Pali, which they can no more decipher than fly. The words they chant are merely equivalent in sounds, and as used in Chinese are totally devoid of sense."[1]

The hopeless and degrading character of Lamaism is written on the faces of its priesthood and is evident in their degraded lives.[2] Some live in open immorality. "The lamas who, at certain periods of the year, are allowed an unusual amount of freedom with women, are those who practice the art of making musical instruments and eating-vessels out of human bones. . . . These particular lamas are said to relish human blood, which they drink out of the cups made of human skulls."[3]

"It disgusted me," says Sven Hedin, writing of Kumbum and its temple of ten thousand images, "to see those lazy fellows sauntering about among the magnificent temples doing literally nothing. Apart from age, the only difference I could detect among this army of temple satellites was that some were dirtier than others. The walls were painted with a whole series of pictures of the gods. Their wrinkled brows, broad noses, widely expanded nostrils, distorted mouths, screwed-up mustachios and black eyebrows put me in mind of evil spirits rather than gods. But these features were intended to

[1]G. N. Curzon, "Problems of the Far East," 345-355. Cf. Sven Hedin, "Through Asia," Vol. II, 1176-1178.

[2]A. H. S. Landor, "In the Forbidden Land," Vol. II, 36, 68, 110. S. C. Rijnhart, "With the Tibetans in Tent and Temple," 102, 125; Lady Jenkins, "Sport and Travel in Both Tibets," 21.

[3]A. H. S. Landor, "In the Forbidden Land," Vol. I, 289.

depict the awful and destructive power of the gods.... I bought a prayer-drum made out of the crowns of a couple of human skulls."[1]

Living such a life and amid such surroundings under the spell of such a faith, it is no wonder that the ignorance of the lamas in Tibet is colossal. One of them, an abbot, said to Captain O'Connor, "The earth is shaped like a shoulder of mutton-bone, and so far from being only a small country, Tibet occupies nearly one-half of its whole extent!"[2] The lamas victimize the people and hold back the key of knowledge, barring every path of intellectual progress. The lamas are first and the laity are nowhere. It is a kingdom of priests who oppress the people. Tibet has been closed by the lamas and for the lamas, not by or for the people.[3]

"It is not that Lhasa is for Buddhists only, for the Mohammedan butcher works in the shadow of the Potala and casts the bones and horns and refuse of his trade on the very Ling-Por, which circles the holiest places and is the *via sacrissima* of all the pilgrim paths to Lhasa. But it is the Westerner, because he is a Westerner to whom Lhasa has been barred, and all his efforts, until only lately, failed to undo the bars. The lamas terrorized the people. The hierarchy of Lhasa declared the responsibility of any European reaching their city should be upon

[1]Sven Hedin, "Through Asia," Vol. II, 1177-1181.

[2]P. Landon, "The Opening of Tibet," 30.

[3]"The monasteries at Lhasa, Shigatse and Gyantse are collegiate institutions with 10,000 inmates. For their support cultivable land is allotted, and to such extent has this proceeded that there is barely enough agricultural land left for the working population. In addition to the proceeds of the sequestrated land, the monks exact large sums in cash and kind in payment of the religious duties they perform for the people."—Col. G. Wingate in *Missionary Review of the World*, May, 1907.

Photograph, Underwood & Underwood, N. Y.

THE DALAI LAMA OF TIBET

This is the man whom Sven Hedin in the recent article in the "Contemporary Review," August, 1910, calls the "Holy King," Gyalwa Rinpoche, the once powerful incarnation of Chenresi, the Grand Pope Ngavang, Lobsang Trebden Gyatso Dalai Lama. "What a wonderful career! He enters into negotiations with Russia and forces England into war. He hurries as a fugitive through Tibet and Mongolia, received everywhere like a king. He escapes from great difficulties, is venerated in Peking, and returns to Lhasa when the storm is over and past. Then he forces China into war. Finally, he hurries away destitute of everything as a begging friar to seek help in India. He is not content with windmills, this Asiatic Don Quixote; no, it must be the Great Powers that are to do all he wants.

"What a fine romance Dumas would have been able to write about this Dalai Lama, of the processions and hurried journeys, a romance as thrilling, though of a different kind, as 'The Count of Monte Cristo.' He is a new edition of Clement V. Darjeeling is his Avignon; he lives there in the Babylonian exile of the Lamaistic Popes. And yet he enjoys the only freedom that a man of his position and conditions in life can expect, namely, a freedom inside strongly guarded cloister walls. Still, in his own eyes, he is ever Chenresi, the divine incarnation of long life, and he continues to pray as before at the altar of his god."

the villages and villagers on his route, and the chiefs thereof should pay the penalty with their heads."[1]

When the Chinese Government, on February 10, 1910, issued an edict deposing the Dalai Lama, it described him as having displayed "unprecedented pride, extravagance, licentiousness, insubordination and unruliness," and as "crafty, full of deceit, unstable in his allegiance, and ungrateful."[2] This is an official character-sketch of the Incarnation of Buddha with all his halo and supernatural ancestry!

It is impossible for a stream to rise higher than its source. Like priest, like people. No one can read the unprejudiced testimony of Landor, Younghusband, Sven Hedin and others without admitting that Lamaism is the curse of Tibet. It has immured a nation and buried hope and progress almost as effectually, disastrously and cruelly as it sanctions the burial alive of its own monks to win religious merit.[3] What more terrible and more pathetic picture could there be than this: "Without any hesitation, the abbot led the way out into the sunshine. . . . We climbed about forty feet, and the abbot led us into a small courtyard which had blank walls all round it, over which a peach-tree reared its transparent pink and white against the sky. Almost on

[1]Rev. W. S. Norwood in *Dawn in Central Asia*, May, 1910. See also *Zur Characteristik des Lamistischen Buddhismus* (a review of Sven Hedin's "Transhimalaya") in *Allg. Miss. Zeitschrift*, March, 1910.

[2]Quoted in editorial, *Church Missionary Review*, May, 1910, 313. Cf. Sven Hedin, "The Policy of the Delai Lama," *Contemporary Review*, August, 1910.

[3]The horrible custom of immuring monks, prevalent in Tibet, is described in all its hideousness by those who have seen it. "Some endure it for six months, others for three years and others for life, and the custom is the more revolting because the men enter upon it willingly, a hideous and useless form of self-sacrifice, haunting those who have once seen it as a nightmare of horror."—P. Landon, "The Opening of Tibet," 107-109.

a level with the ground there was an opening closed with a flat stone from behind. In front of this window was a ledge eighteen inches in width, with two basins beside it, one at each end. The abbot was attended by an acolyte who, by his master's orders, tapped three times sharply on the stone slab; we stood in the little court-yard in the sun, and watched that wicket with cold apprehension. I think, on the whole, it was the most uncanny thing I saw in all Tibet. What on earth was going to appear when that stone slab, which even then was beginning weakly to quiver, was pushed aside, the wildest conjecture could not suggest. After half a minute's pause, the stone moved, or tried to move, but it came to rest again. Then very slowly and uncertainly it was pushed back and a black chasm was revealed. There was again a pause of thirty seconds, during which imagination ran riot, but I do not think that any other thing could have been as intensely pathetic as that which we actually saw. A hand, muffled in a tightly wound piece of dirty cloth, for all the world like the stump of an arm, was painfully thrust up, and very weakly it felt along the slab. After a fruitless fumbling, the hand slowly quivered back again into the darkness. A few moments later, there was again one ineffectual effort, and then the stone slab moved noiselessly again across the opening. Once a day, water and an unleavened cake of flour is placed for the prisoner upon that slab, the signal is given, and he may take it in. His diversion is over for the day, and in the darkness of his cell, where night and day, moon, sunset, and the dawn, are all alike, he—poor soul!—had thought that another day of his long penance was over."[1]

[1] P. Landon, "The Opening of Tibet," 107-108. On Lamaism in Mongolia, see M. Broomhall, "The Chinese Empire," 339-359.

Islam dominates, as we have seen, the largest areas of the unoccupied fields of the world, and in Africa the largest unreached population. Islam is proud to write on its banner the Unity of God; but it is after all a banner to the Unknown God. If Mohammedan monotheism had in it the elements of salvation and progress for its devotees, surely Arabia would have witnessed the result, or Morocco, or Afghanistan. But by the witness of history it has failed utterly. Mohammedan monotheism, granting all that should be said in its favor because it rises so high above the conception of deity in all other non-Christian religions, yet lacks four elements which are present not only in the Christian idea of the Godhead, but in the Old Testament conception as well. There is no *fatherhood* of God in Islam. Because Allah is a Sultan and not a father, the very contemplation of such a deity is like an ice-floe over the tide of human trusts and causes us to feel that we are orphaned children in a homeless world. The Moslem idea of God is also conspicuously lacking in the attribute of *love;* Allah is not absolutely and eternally bound by any standard of *justice.* And fourthly, there is an utter lack of *harmony* in his attributes.[1]

Islam was born in the desert and has carried a moral desert with it wherever it has carried its conquest. Schlegel, in his "Philosophy of History," has well described its leading features in a single sentence: "A prophet without miracles; a faith without mysteries; and a morality without love; which has encouraged a thirst for blood, and which began and ended in the most unbounded sensuality."

[1]S. M. Zwemer, "The Moslem Doctrine of God," 108-120. Cf. Palgrave's "Characterization of Allah, Central and Eastern Arabia," Vol. I, 366.

The present immoral condition of Mecca and every center of Moslem pilgrimage in Persia and Central Asia; the evils of misrule in Morocco, Tripoli and Afghanistan; the recent massacres at Adana,—are all up-to-date testimony concerning the real inward character of this religion. It is inadequate to meet the moral and spiritual needs of any soul or any people.[1]

The leaders of Moslem religious life and thought are called *mullahs, imams, kadis, fakirs,* etc., and they exercise tremendous power in Islam, although not technically a priesthood. This power is specially evident in the lands out of touch with western civilization and missions.

In Afghanistan, the mullahs are ubiquitous, powerful, fanatic, hostile and often traitors to British rule.[2] They are often illiterate and immoral.[3] The fakirs are nearly all illiterate and the ghazis are the product of their fanaticism. "A ghazi is a man who has taken an oath to kill some non-Mohammedan, preferably a European. The mullah instills into him the idea that if in so doing he loses his own life, he goes at once to Paradise. Not a year passes on the frontier but some young officer falls a victim to one of these fanatics."[4]

The Afghans have a striking proverb which shows the popular estimate of these religious leaders, "It takes two mullahs to make a man."[5]

And yet the people are abjectly afraid of them, as they

[1]R. E. Speer, "The Non-Christian Religions Inadequate to Meet the Needs of Men," pamphlet. S. M. Zwemer, "Islam, a Challenge to Faith," Chap. IV and VIII.

[2]T. L. Pennell, "Among the Wild Tribes of the Afghan Frontier," 114-117, 124, 140.

[3]Ibid, 230.

[4]Ibid, 124.

[5]C. H. A. Field, "The Religion of the Pathans," *Church Missionary Review*, August, 1908, 460.

have power to excommunicate a whole neighborhood by refusing to perform burial rites or weddings, etc. They hold the keys of Paradise for every Moslem, by watching over his faithfulness in fulfilling the ritual of their creed and punishing violations with rigor.

In Central Asia and Afghanistan, men are often flogged for breaking the fast.[1] They are proud of their fanaticism; the very sight of a Christian is so obnoxious to the typical old-fashioned mullah that he spits on the ground when they pass him on the street, and to kill one of them in Afghanistan is meritorious.[2] To what length Islam carries this doctrine to-day, even in a land like Egypt, was evident from the official opinion of the present Mufti of Cairo in the case of the assassin Wardani.[3]

The immorality of the religious leaders in Islam is often an offence—even to Moslems. In Baluchistan immorality is so common among the Moslem clergy that syphilis is spoken of as the "Mullah's disease,"[4] while the Amir of Afghanistan was greatly offended by the gross practices of the priesthood in Kabul and publicly punished

[1]Sven Hedin, "Through Asia," Vol. I, 470. F. A. Martin, "Under the Absolute Amir," *276*.

[2]Ibid., *267*, *270*.

[3]The sentence of death for the murder of the prime minister, Butrus Pasha, the Copt, was submitted to the Mufti for confirmation. He solemnly put it upon record that his sanction of the death sentence was impossible for three reasons: The first was that as Mohammed had not foreseen and provided against the case of murder by a revolver no legal sentence was possible; secondly, "the murder of a non-Moslem by a Moslem is not a murder within the eye of the law and not punishable by death"; thirdly, the relatives of Butrus Pasha and not the government should bring charge against the culprit. "The Egyptian Prime Minister has been brutally and aimlessly murdered, and to complete the picture the principal religious official in the country has openly called upon the fanaticism of his Mohammedan compatriots in an attempt to save the murderer from punishment."—*London Daily Telegraph*, June 11, 1910.

[4]J. L. Barton and others, "The Mohammedan World of To-day," 140.

them.[1] They stoop to lying and fraud to win favor or work miracles,[2] and not only tolerate saint-worship so foreign to the real spirit of Islam but often inculcate it.

It is related of the Zaka Kheyl tribe among the Afridis that, having been taunted by another tribe for not possessing the shrine of any holy man, they enticed one to visit their country, and at once dispatched and buried him, and boast to this day of their assiduity in worshiping at his sepulchre.[3]

If such conditions are possible under Islam, we can well imagine the character and power of the priesthood in darkest Pagan Africa or among the pagan tribes of Malaysia. There, too, the sheep are scattered and harassed. The shepherds feed themselves and not the flock.[4]

The religious conditions in Kordofan are typical. Among the pagan tribes the *kugus,* or head priests, whose power is almost absolute, rule the people. They act as mediators between the Arros, through whom the Supreme God rules the world, and the people. Their influence is therefore enormous, and they grow rich on the credulity of the pagans.[5]

The bloody initiation rites of the Shamans, the religious leaders among the Buriats of Siberia, their alleged power to work miracles and their methods of deceiving the people are described by Curtin.[6] Their chief field of action is soothsaying with the shoulder-blades of sheep,

[1]F. A. Martin, "Under the Absolute Amir," 270.

[2]C. H. A. Field, "The Religion of the Pathans," *Church Missionary Review*, August, 1908, 460.

[3]C. H. A. Field, "The Religion of the Pathans," *Church Missionary Review*, August, 1908, 452.

[4]Ezekiel, Chapter 34.

[5]"Notes on Kordofan Province," *Geographical Journal*, March, 1910, 225.

[6]J. Curtin, "A Journey in Southern Siberia," 103-115.

sacrificing horses according to a cruel ritual already described, preparing the Ongons or household gods, and telling Mongol myths to intimidate the people. Here, too, the blind are leading the blind and both fall into the ditch.[1]

It is perfectly evident from all the above that neither among lamas, mullahs, priests nor shamans is there adequate religious leadership for the masses in the unoccupied fields of the world. They cannot satisfy by their prayers and sacrifices and soothsaying. The unrest of the soul finds satisfaction and peace only in Christ. He is the desire of all nations and of every heart.

It is literally true even for the present life, that the only hope for these countries is in the Gospel. Their condition is not different from that which once obtained in mission fields then unoccupied, where now the true Light shines and where, within a single generation, not by process of gradual evolution, but by the supernatural power of the Gospel, the environment has been utterly changed, the whole social and moral life uplifted to a higher plane, and ten thousand lives transformed and transfigured into noble character. When will the good news come to these also?

Do we realize that the peoples and tribes of the unoccupied fields of the world are still living in the era B. C.? They have a right to the Gospel in the year of our Lord 1910—our Lord who said: "Go ye into all the world." If He were with us on earth, would He not go to them first? Why should not we? Mindful of His boundless compassion and unchanging love and His vision of a world which to Him has no antipodes, because His kingdom has no frontier, we turn involuntarily to the prayer

[1]Matt. 15:14.

of Asaph the psalmist;[1] it is an inspired prayer for these neglected lands:

"O God, why hast thou cast them off forever? Why doth thine anger smoke against the sheep of thy pasture? Remember thy congregation which thou hast purchased of old. . . . Lift up thy feet unto the perpetual desolations. . . . Thou hast set all the borders of the earth. . . . O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

"Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

"O let not the oppressed return ashamed: let the poor and needy praise thy name.

"Arise, O God, plead thine own cause; remember how the foolish man reproacheth thee daily."

[1]Psalm 74:1, 3, 17, 19-22.

STRATEGIC IMPORTANCE

"The eyes of the Christian world turn as instinctively toward the lands closed to the Gospel in this missionary age, as do the eyes of a conquering army toward the few remaining outposts of the enemy which withstand the victors and hinder complete victory, without which the Commander-in-chief is unable to close the campaign."

—John R. Muir, Missionary to Tibet.

"There is a story told of a Frenchman, who asked permission from a German to go over a German military post. 'I cannot allow you to see this place,' the German replied, 'you are a foreigner, and we do not show German military posts to foreigners.' Whereupon the Frenchman whipped out a map he had in his pocket, and said: "It may interest you, monsieur, then, to see that I have here on my map of your fort, not only les oeuvres positifs mais aussi les oeuvres projectifs."

—Col. G. Wingate.

"There are times when it is very difficult to balance the competing claims of various parts of the Mission field. I see no difficulty now. . . . Certain parts of Africa form now, in military language, the objective, and are the strategical positions of the great Mission field. . . . Parts of Africa in which the Moslem advance is imminent have for the present a preëminent claim. The absorption of Pagan races into Islam is so rapid and continuous that in a few years' time some may be quite lost to us."

—Canon E. Sell, of Madras.

Chapter VI

STRATEGIC IMPORTANCE

The serious question may be raised by some whether, after all, there is wisdom in expending force in overcoming the difficulties connected with most of these unoccupied fields which have passed in review before us, in spite of their sore need of the Gospel, when the missionary forces are so meager and so sorely needed in countries where the doors are wide open and where there is not only perfect access but where the fields are dead ripe for the harvest.

Why, for example, should efforts be made to enter Kordofan, in Africa, or Khorasan, in Persia, when there are populations as large in Korea easy to be evangelized? Why should we storm the gates of Tibet or Afghanistan, when the doors of China are wide open, and the people are beckoning? Does real missionary strategy call for their occupation now? Are there any urgent reasons why these lands should be occupied, in view of the present opportunities in other fields?

The strategic importance of the unoccupied fields of the world can best be considered by first giving the reasons for their occupation in general, and then pointing out why, at least, some of the fields have a strategic importance and urgency of their own.

Their present spiritual destitution, their social degrada-

tion and the age-long neglect of all these countries, are the strongest possible arguments for their occupation. The pathos of all these millions still groping restlessly for the True Light, finds a voice in the record of many travelers.

Some of the races and tribes are dying out. Now is the only time to give them the gospel. "As we recalled all our interesting experiences among the Mois," writes Mrs. Vassal, "we could not but regret that this race, so physically fine in character, so much more sympathetic than the Annamese, should be destined to die out. Yet that is probably their fate."[1]

Others are strong and virile races, with a future before them, and must, therefore, be won for Christ. "I remember the rude Mongols," says Colonel Younghusband, "far away in the midst of the Gobi Desert, setting apart, in their tents, the little altars at which they worshipped. I recall nights spent in the tents of the wandering Kirghiz, when the family of an evening would say their prayers together; I think of the Afghan and Central Asian merchants visiting me at Yarkand, and in the middle of their visits asking to be excused, while they laid down a cloth on the floor and repeated their prayers; of the late Mehtar of Chitral, during a morning's shooting among the mountains, halting, with all his court, for a few moments to pray; and, lastly, of the wild men of Hunza, whom I had led up a new and difficult pass, pausing as they reached the summit to offer a prayer of thanks, and ending with the shout of Allah!"[2] And this is only one testimony how the heart of Asia is thirsting for the living

[1] G. M. Vassal, "On and Off Duty in Annam," 274-275.
[2] F. E. Younghusband, "The Heart of a Continent," 309.

God. Africa, too, is waiting. No stronger plea is possible. Destitution is its own argument. The famine-stricken call for the Bread; those groping in the night for the Light; the sick for the Physician; the dying for the Life; and those in chains for their Deliverer. Therefore, we must go. "All classes, races, and conditions are God's," says Bishop William Boyd Carpenter. "No matter with what color the colder or warmer sun may have touched their faces, no matter in what tongue they express their sorrows, no matter what sad hereditary taint may have descended upon them, no matter what low and grovelling superstitions may be their intellectual inheritance, no matter in what squalid circumstances they may be living, no matter in what dark surroundings their character may be formed, no matter what degradation, civilization, or the want of civilization, may have imposed upon them, all are God's, by right of the prophetic declaration, 'All souls are Mine.' "[1] Shall we give Him, His own!

Moreover, Christ's command is universal and we cannot tell beforehand the strategic importance of an individual soul or of a particular country. Who could have foretold the strategic importance of Great Britain in God's world program, when the Irish missionaries landed at Iona in 563 A. D.?[2] Or fifty years ago, who would have prophesied the strategy of Korea for the evangelization of Asia or of Uganda for Africa?

[1]Quoted by J. S. Dennis in "Christian Missions and Social Progress," Vol. III, 576.

[2]"Oh, you blue-eyed and fair-haired men and women," said Maltbie D. Babcock, "proud of your Scotch and Irish and German blood, remember and honor Augustine Paulinus, Patricius, Columba, Gallus, foreign missionaries who went out years ago to the pagans of the North, our ancestors, and preached to them the gospel of Christ. We are heirs of their sacrifice; our knowledge of Christ is their gift to us."

The angel of God as in the days of the apostles still calls men to turn away from white harvest fields and go toward the desert, even as he called Philip to leave Samaria and minister to a single man who, in the divine purpose, was to carry the Gospel to the Ethiopians.[1] Of each unoccupied area, as of each human soul, one may say with Browning:

"Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped."

The story of the unoccupied mission fields is a story not only of lost opportunities, but also of unrecognized possibilities.[2]

There is a general reason, why we should occupy these fields, which may well be mentioned in passing. It will ap-

[1]Acts 8:26-40. The whole incident is evidence of the strategic importance of the individual and of the value of the apparently insignificant in God's plans for the kingdom.

[2]Here is the testimony of a traveler regarding the pagan tribes of the Sudan: "The natives of Australia are low in the human scale, and, apart from the almost bestial powers which they share with the bushman, they are merely undevelopable. No one who has come into touch with a Dinka or Nuer who has had the benefit of contact with a higher civilization, could say so of him. Farag Effendi Abu Zet, now resident near Singa, is an example; a born soldier, he is covered with decorations, was promoted on the field to his rank of Bimbashi for his extraordinary bravery, and, retired on account of wounds, now finds peace as profitable as war. They are not undevelopable, but simply man in the raw state, perhaps nearly as God created him in the first instance, and just unadvanced. The Nuers are likely to remain in this condition until circumstances develop which one cannot with certainty foresee; only drainage will render it possible to break down the barriers which the character of their country imposes against fuller communication with the outside world, and though the first step in this direction is being taken, it is difficult to estimate what is involved."—H. L. Tangye, "In the Torrid Sudan," 154.

peal to all who hope for the speedy return of our Saviour Jesus Christ. We remember how He Himself taught us: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."[1] This thought has been an inspiration to many a lonely worker on the outskirts of the Kingdom, and breathes in all our church hymnody:

"He comes again; O Zion, ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Through thy neglect, unfit to see His face."

In the beautiful hymn beginning, "Lord Thy ransomed Church is waking," the same thought occurs as the climax of all its petition:

"Set on fire our heart's devotion
With the love of Thy dear Name;
Till o'er every land and ocean,
Lips and lives Thy Cross proclaim,
Fix our eyes on Thy returning,
Keeping watch till Thou shalt come,
Loins well girt, lamps brightly burning;
Then, Lord, take Thy servants home."

There is another reason. Christ's glory is concerned in the occupation of all the fields. Because He is Lord of all, the last stronghold of the waiting world must be occupied for Him. We need the spirit of loyalty, and the soldier of the Cross should have as keen a sense of Christian honor as the soldier of the empire. "Throughout the expedition," says Colonel Younghusband, "we felt that our national honor was at stake, and

[1]Matt. 24:14.

down to the latest-joined sepoy we bent ourselves to uphold and raise higher the dignity of our Sovereign and the good name of our country; to show that not even the rigors of a Tibetan winter, nor the obstinacy and procrastination of the two most stolid nations in the world could deter us from our purpose; above all, to try to effect that purpose without resorting to force."[1]

In entering the unoccupied fields, we know that we are entering the King's own country. We cannot win the world for Christ. He won it for Himself by His incarnation, and paid for it by His death. "The earth is the Lord's and the fullness thereof."

More than that. In some countries, His name is now unknown where once He was acknowledged and worshipped. This is true of Central Asia, of Arabia, and of North Africa.

"The countries of Central Asia, to the west and north of India, are a challenge and reproach to the Christian Church," says Dr. Pennell; "a reproach, because in the early centuries of the Christian era, the Gospel was carried right across Turkistan and Tibet to China, and Christian churches flourished from Asia Minor to Mongolia. . . . In again proclaiming the Gospel, in Turkistan, the Christian Church will only be re-occupying her lost territories where, at one time, Christian congregations gathered in their churches, but for centuries, only the Mohammedan call to prayer has been permitted to be heard."[2]

Sven Hedin even found Christian medals in the ruins about distant Khotan,—a miniature angel of gold, crosses and Byzantine gold coins. "God grant," he writes, "that

[1] P. Landon, "The Opening of Tibet," introduction, 11.
[2] T. L. Pennell, "Among the Wild Tribes of the Afghan Frontier," 306.

From Landor's "Across Widest Africa," Scribner

WOMAN AND CHILDREN, TIMBUCTU

THE VEILED MEN OF TUAREG

(See pages 159, 160.)

the time may come when, within those very ancient walls, which have witnessed the successive supremacy of the three predominant religions of the world, the Cross shall supplant the Crescent even as Gautama's temple was formerly leveled with the ground before the green banner of the Prophet."[1] Who will answer this prayer of the intrepid traveler by going to Khotan?[1]

The loss of all North Africa is a well-known story, but it may interest some to learn that the torrid Sudan, as well as Southern Egypt, was once Christian, and the remains of many churches exist to this day, notably at Magaa and Soba.[2]

For thirteen centuries, after Mohammed's successors blotted out Christianity in Nejran, Yemen and Socotra, Arabia did not hear the message of Life. At Sana, the ruins of the Cathedral of Abraha, built in 567 A. D. was used for a Turkish cavalry stable, when I visited the city. In Hadramaut, there are inscriptions that tell of a Christ who is known no longer. In Socotra, on the hill Ditrerre, of the Hamar Range, "a perfect mass of crosses," of every possible shape, is carved, perhaps to mark a Christian burial-ground.[3] Alas! neither the hill tribes of Yemen, nor the people of Socotra, nor the province of Hadramaut, have a single living witness for the Crucified to-day. The Tuaregs of the Sahara, as well as the Kabyles of North Africa, still have customs and signs to show that they once were Christians. "Even now, the Tuaregs bear the sign of the Cross on their saddles and on their daggers, swords and shields."[4]

[1]Sven Hedin, "Through Asia," Vol. II, 771, 772.
[2]H. L. Tangye, "In the Torrid Sudan," 28, 29.
[3]T. Bent, "Southern Arabia," Appendix, London, 1900.
[4]H. Vischer, "Across the Sahara," 168.

One of the most typical, yet strange habits of the Tuareg is the wearing of a veil over the face, which has gained them the Arabic name of *Ahel-el-litham* or "people of the veil," or *el Molathemin,* "the veiled." This veil is worn at all times by the Tuareg, and they never remove it either to eat or sleep, when at home or on a journey. Only the eyes are visible, the other parts of the face being hidden by the turban and by the *litham.*[1]

This strange tribe of warrior nomads, going about with veiled faces, well represents the way in which the veil of Islam has hidden the glory of the Christ and the radiance of His Gospel, which once they knew. If Christ is to be crowned Lord of all, we must carry His Gospel back into those regions, where He has been dethroned by the Pretender.

In addition to all these general reasons for the occupation of the unoccupied fields, many of them have a strategic importance of their own.

There are strategic races, places, classes, and times. This is true not only of such lands as Japan; China and India, but of certain unoccupied fields as well.[2] Some of the races in the lands unoccupied, such as Hausas and Swahelis in Africa, and the Arabs in Western Asia, have already had, or are destined to have large influence beyond their own borders. The occupation of places, such as Mecca and Lhasa, would, if possible, be high missionary strategy.[3] All large centers of population are of strategic value to their outlying territory.

[1]M. Benhazera, "Six Mois chez les Touareg du Ahaggar," un vol. in-8, ill., XXVIII-233.

[2]Regarding the strategic importance and the present urgency of all the principal mission fields there is no stronger testimony than that given by John R. Mott in "The Decisive Hour of Christian Missions."

[3]"Thirteen centuries ago Mohammed marched on Mecca with 10,000 men and transformed it from the stronghold of Arabian idolatry into a world-

Again, no one can doubt the strategic importance of evangelizing certain special classes like the Moslems of Asiatic Russia and of Western China, when we remember the part this very class of the population has already played in the history of Central Asia, and more recently in China.[1]

Regarding the danger of Moslem advance among the Russians, Mrs. Sophie Bobrovnikoff writes, in a recent article: "The spirit of militant fanaticism is very strong among the Moslems. Every simple, untaught Moslem is a missionary of his religion, and the poor, dark, untaught heathen or half-heathen tribes cannot resist this force. In many baptized aboriginal villages, the men go away for the winter to work as tailors in Moslem villages. There they are taught and fanaticized, and when they return into their villages they bring with them Moslem ideas and influence their homes.

"When a village gets under Moslem influence, the first step is to leave off wearing belts. The Russian peasant always wears a belt over his shirt, and the baptized aborigines assume this habit. The Tartars wear no belts, and when in a baptized village you see the men without belts, you must understand it as a first step toward Islam. The second step is the shaving of the head (the Russians and the baptized aborigines cut their hair, the Moslems

wide place of pilgrimage and the radiating center of Islam. It was his keen strategy and the devotion of his followers that enabled him to do it. Had we but 1,000 men, equally devoted to Jesus Christ, whose energies might be centered on this one city, might not Mecca be conquered for Christ? And if Mecca became a truly Christian city breathing the spirit of love and aflame with the fire of Pentecost, what might not happen in the conversion of the pilgrims who by duty and decree flock to it in thousands every year? Might it not become in turn a radiating center of the love of Christ."—Devotion and Strategy in Foreign Missions.—Rev. G. T. Manley, M. A., *Church Missionary Review*, February, 1910, 93.

[1]M. Broomhall, "Islam in China," passim.

shave it), and the wearing of the small round Moslem cap. When a village has reached that degree, the winning back of it to Christianity is almost hopeless. The building of a church only excites the people to accept Islam entirely. They begin to keep Fridays instead of Sundays, then they get a Mullah, build a mosque, and the transformation is complete."[1] Surely nothing need be added to emphasize the strategic importance of the unoccupied fields in Russia and Bokhara. Those who are on the ground realize the danger and the immense issues at stake.

"What would we think of a General," writes Missionary Hőgberg, "going to war, who paid most attention to the weak force of the enemy, trying to omit the main force. I believe, brethren, that Islam is the main force, to which we must pay a certain attention, and open a well-planned and organized crusade.

"If Christianity does not, in due time, take up this missionary question and go in for real work, a time may come when men like Tamerlane will blow the trumpet and get the Moslems to stand up for a holy war and move the whole stock of 300 millions from the east of Africa to the great ocean, and there will be bloodshed so terrible that something similar to it will not have been known before in the history of the world."[2] Shall Islam dominate Central Asia unchallenged?

Speaking at Bolan, Baluchistan, when the Quetta Mission was founded, Rev. Robert Clark, of the Church Missionary Society, used these words: "We are standing on the ground which has been traversed by many invaders,

[1] *The Moslem World Quarterly Review*, London, Vol. I, No. 1.

[2] At the World Missionary Conference, Edinburgh, 1910, paper on Central Asia.

who have poured their hordes down from the steppes of Central Asia, through the passes of the Bolan and the Khaibar, on their way to found empires in India. We see around us tribes of which it is said 'that whosover rules them holds the crown of India in his grasp, if it is not already in his hand.' And now, the Gospel of Christ and, we hope, the Spirit of Christ, goes forth to win these great nomadic tribes, to use them in spiritual work, as already many of them have been used in temporal matters. We want to utilize these people to bear the flag of Christ throughout Central Asia, to set up the banner which Christ Himself has given to be displayed because of truth."[1]

The strategic importance of Afghanistan, politically, is well known and is referred to by Lacoste and many other travelers. It is one of the centers of Asiatic politics, and has pivotal importance. "Situated between Russian Turkistan and British India, bristling with formidable mountains, rent with deep gorges, Afghanistan holds the command of all routes, and of every pass, and opens and shuts every door."[2] If this is true politically, is it not true also, at least in a measure, in the winning of Central Asia?

The policy of Russian advance in Central Asia, as expressed in the famous circular dispatch of Prince Gortchakow, admits "that the position of Russia in Central Asia is that of all civilized states which are brought into contact with half savage, nomad populations possessing no fixed social organization. . . . With the object not of extending beyond all reasonable bounds the regions under our august master's sceptre, but in giving a solid basis

[1]"Baluchistan," *Church Missionary Review*, December, 1908, 737.
[2]B. de Lacoste, "Around Afghanistan," Preface, 12.

to his rule in guaranteeing their security and in developing their social organization, their commerce, their well-being and their civilization."[1] If this official expression of the real purpose of Russia in Central Asia be still true, then missions surely have a strong claim to recognition. The recent *rapprochement* of Russia and Great Britain, and the new demarcation of their respective spheres of influence in Persia, will, doubtless, lead to mutual understanding, and may yet throw open wide even the doors of Afghanistan for the proclamation of the Gospel.

If some lands invite the missionary because of their accessibility, there are others which remind us that neglect may mean not only the losing of the opportunity, but the possibility of the creation of new dangers and difficulties. *Islam grew out of a neglected field.* This is a startling fact. When we remember what took place in Mecca, in 622 A. D., is it wise and safe strategy to leave the great historic cities of Samarkand and Tashkend, Khokan and Andijan, in Russian Turkistan, of Turfan and Hami, Aksu and Khotan, in Chinese Turkistan, of Kabul and Balkh, Herat and Kandahar in Afghanistan, of Lhasa and Shigatse, Gartok and Selipuk, in Tibet, without a missionary?

Kafiristan, one of the five provinces of Afghanistan, is a sad example of lost opportunity. "It was a sorrowful day for them," writes Colonel G. Wingate, "when, by a stroke of the pen in the British Foreign Office, eleven years ago, their country was brought within the boundaries of Afghanistan. At last, the Kafirs were the subjects of the Amir. In consultation with Ghulam Haider, his commander-in-chief, he determined to convert them

[1] A. Hamilton, "Afghanistan," Appendix, 493-497.

and bring them into the fold of Islam. The distasteful offices of the mullah were offered at the muzzle of the breech-loader, the rites of the Mohammedan belief were enforced upon an unwilling people, mosques took the place of temples, the Koran and the traditions of the Caliphate would be the spiritual regeneration of the pagan Kafir. Yet, twenty-five years ago, a message from the Kafirs of the Hindu Kush stirred the Christian Church; they asked that teachers might be sent to instruct them in the religion of Jesus Christ. It is a sad example of how an opportunity may be lost, for to-day there is imposed, between the ambassador of Jesus Christ and the eager Kafir, the hostile aggression of a Mohammedan power intensely jealous of the entrance of the foreigner."[1] And again, "The unsparing proselytism of Mohammedan conquest has done its worst. Hearths and homes in their mountain fastnesses, which had been preserved inviolate for one thousand years, against the hated Mussulman foe, have been ruthlessly invaded and spoiled. The bravest of their defenders have been forcibly made into Mohammedans, and the fairest of their daughters have been torn from the arms of their natural protectors and carried off as new supplies for the harems of their conquerors."[2] Shall the story of Kafiristan be repeated in other parts of Asia?

And there is urgency. The unoccupied fields of the world are being entered by civilization, and railways are pushing their way through the heart of both continents.[3] The advertisement of these highways in Asia and Africa

[1]G. Wingate, "Unevangelized Regions in Central Asia," *The Missionary Review of the World*, May, 1907.

[2]G. Wingate in T. L. Pennell's "Among the Wild Tribes of the Afghan Frontier," 308.

[3]John R. Mott, "The Decisive Hour of Christian Missions," 9, 23, 24.

is in itself a challenge to missions. It is, therefore, the strategic hour. In Nigeria, the railway, already constructed from Lagos to Ilorin, is under construction to Zungeru, and is perhaps to have branch lines to Baro on the south and Kano on the north.

Near Cape Verde, Senegal, the French are building a great city, which, in a few years, will be the finest city on the west coast, with piers and elaborate docks. It will not be long before railroads connect this coming metropolis with the rich country beyond French West Africa.[1] The Cape to Cairo route is no longer a dream, but is approaching accomplishment.[2]

The two German and the two Russian railways now progressing toward the Indian Ocean, and the English railroads pushing onward in northwestern India, prove the importance of the present hour for advance in Central Asia. Between the terminus of the British railroads in India, and the Russian Railroad, on the borders of Afghanistan, there is lacking only 438 miles to bind the southernmost part of Asia to Europe by rail. If England and Russia would forget their jealousies and join hands across these four hundred odd miles of Afghanistan mountain land, one could travel from Paris to Bombay, a distance of approximately 5,000 miles, in just eight days.[3]

In regard to the strategy of Chinese Turkistan, in this respect, Missionary G. Raquette writes from Yarkand:

[1]A. H. S. Landor, "Across Widest Africa," *National Geographic Magazine*, July, 1910, 736.

[2]"Every year sees progress, and the extension of the railway over the blue Nile and up to Sennaar, with the bridging of the white Nile at Hillet Abbas for the tapping of Kordofan, tightens the grip of the white man for the welfare of the country."—H. L. Tangye, "In the Torrid Sudan," 289.

[3]E. A. Powell, *Everybody's Magazine*, February, 1910, 205.

A SKYSCRAPER IN ARABIA

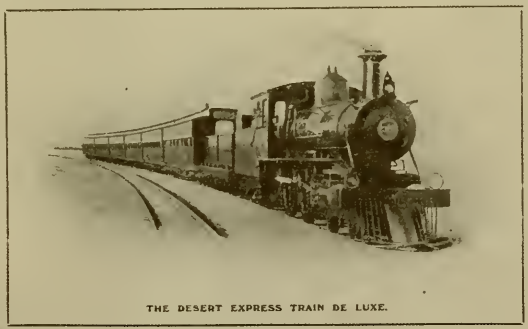
The sheik's house at Makallah, the chief seaport of Hadramaut. Visited only twice by missionaries within the past twenty years.

SUDAN GOVERNMENT RAILWAYS

CAIRO TO KHARTOUM.

Via the Picturesque Nile Route and Sudan Government Railways in 4 days.

ALTERNATIVE ROUTE: *Via* Suez, Port Sudan, and Sudan Government Railways in 3½ days.



THE DESERT EXPRESS TRAIN DE LUXE.

Passengers can obtain tickets enabling them to travel South by one route and return North by the other.

COMFORTABLE TRAVEL IN THE SUDAN.

New and luxurious Sleeping and Dining Cars, with up-to-date Electric Lighting, Ventilating, and Cooling Apparatus.

- - CATERING OF THE HIGHEST ORDER. - -

SUDAN EXPRESS ADVERTISEMENT

Advertisement of travel in the Sudan, taken from a London paper. The contrast is evident between the possibilities of travel to-day in this part of Africa and that shown in the picture on page 70 of the caravan crossing the Sahara. Khartoum is nearer London to-day than Cairo was in the days of Livingstone.

"There can scarcely be any place with a Mohammedan population in the world, where a Christian Mission can be carried on so freely as in Chinese Turkistan. The missionaries and their work are under the protection of the Chinese authorities, according to treaties, just as in China proper. The Mohammedans might try, by intrigues and sometimes by empty threats, but they have got no power to put any obstacles in the way, which cannot, with patience, be overcome. The Mohammedans of this country are not at all so fanatical as those in other places, where the people are more in touch with a non-Christian civilization. But that kind of civilization is approaching rather rapidly, both from the East and from the West.

"People of some importance have taken to sending their children to Western Turkistan or Russia for education. After two or three years, those young men, as a rule, come back as unbelievers or full of Mohammedan fanaticism. *If Christian missions were at hand just now, with proper and sufficient means, the approaching flood of a new civilization could, at least to a great extent, be turned in the right direction.* On the other hand, there is also a non-religious Chinese culture approaching in the form of new Chinese schools opened at every place of any importance. A time is at hand when the non-Christian culture, from the East and from the West, shall meet here and fight a great battle concerning the price of these poor peoples' souls. At the time of such fight, between the old and the new state of things, the banner of the cross should be a refuge for the best elements amongst the people. I believe that this field has not had its time before now, but now a new time is at hand, and a great change will take place during the

next ten or twenty years with or without Christian influence. If the floodtide is allowed to pass without the influence of Christ, it is impossible to foresee the result. One thing is certain: the Church will have lost one of the best opportunities she has ever had in the Mohammedan world."[1]

The thousand miles of railway, built for pilgrims, and not for dividends, all the way from Damascus to Medina and on to Mecca, is sure to call attention to the strategic importance of Arabia to-day as a mission field.[2] Geographically, the peninsula lies at the crossroads of the commerce of the world. It was once the bridge between Asia and Europe, the causeway between Asia and Africa, and will soon be such again. The importance of the Bagdad Railway and the Euphrates Valley irrigation project to North Arabia are well known.[3]

As regards religion and politics, Arabia also has her influence for Western Asia. A writer in the New York "Journal of Commerce" recently said: "We have, from time to time, endeavored to make plain to our readers that since the effective arrest of Russian ambitions in Eastern Asia, the international center of Asiatic politics must be sought in the Persian Gulf." The present political conditions in Arabia deeply interest not only Great Britain and Germany, but France and Russia. Turkish rule exists in only three of the seven provinces, and British influence obtains along the entire coast of the Persian Gulf and

[1]Letter to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

[2]F. R. Maunsell, "One Thousand Miles of Railway," *National Geographic Magazine*, 1909, 156-172. Compare illustration of the opening of the road.

[3]Sir W. Willcocks, "Mesopotamia Past and Present," *Geographical Journal*, January, 1910.

the Indian Ocean. The Persian Gulf has practically become an English lake, and British rule has extended far inland from Aden, while her influence is supreme in the province of Oman, all of which is favorable to Christian missions. In Yemen, the rule of the new Turkish party will probably result in an open door for the Gospel throughout all of that populous province, if we seize the present opportunity. Politics and missions are closely related in these days of commercial expansion, and there may be a partition of Arabia, as there was of Africa, or, at least, the opening of doors closed for centuries will follow exploitation and political and commercial ambition in the neglected peninsula. We must unfurl the banner of the Cross *now* in every one of the provinces and preempt the ground. To delay may prove fatal for the enterprise.

Arabia is important also because of the Arabic speech. Some time ago, a typewriter firm, in advertising a machine with Arabic characters, stated that the Arabic character was used over a wider area than any other. A professor of Semitic languages was asked: "How big a lie is that?" He answered, "It is true."[1] Arabic literature is found throughout the whole Mohammedan world, and the Arabic language, which was the vehicle for carrying Islam, will yet become the great vehicle for the Gospel in Africa and Asia among the Mohammedans. It is growing in influence and power, and is one of the great living languages of the world. The Arabic Koran is a text-book in the day schools of Turkey, Afghanistan, Java, Sumatra, New Guinea, and Southern Russia. Arabic is the spoken language not only of Arabia

[1] E. H. Babbit, "Geography of the Great Languages," *The World's Work*, February, 1908.

proper, but forces the linguistic boundary of that peninsula three hundred miles north of Bagdad to Diarbekir and Mardin, and is used all over Syria and Palestine, and the whole of northern Africa. Even at Cape Colony and in the West Indies, there are daily readers of the language of Mohammed. The Arabs themselves say: "Wisdom hath alighted upon three things—the brain of the Franks, the hand of the Chinese, and the tongue of the Arabs."[1] This wonderful, flexible, logical speech with its enormous vocabulary and delicacy of expression can only be won for Christianity, when Arabia is won for Christ. "It surely is not without a purpose," says Edson L. Clark, "that this widespread and powerful race has been kept these four thousand years, unsubdued and undegenerated, preserving still the simplicity and vigor of its character. It is certainly capable of a great future; and as certainly a great future lies before it. It may be among the last peoples of Southwestern Asia to yield to the transforming influence of Christianity and a Christian civilization. But to these influences, it will assuredly yield in the fulness of time."[2] Is that time now?

Physically and intellectually, the Arabs are among the strongest and noblest races of the world, with a glorious history and a literature which takes second place to that of few other nations. If this race can be won for Christ, they will do for Him what they once did for Mohammed.[3]

The strategy of time and place is even greater than that of race. On this account, none of the unoccupied fields in Asia, not even Arabia, can compare in strategic

[1] Ed-Damiri in his Dictionary, "Hayat el Hayawan.

[2] E. L. Clark, "The Arabs and the Turks." S. M. Zwemer, "Arabia, the Cradle of Islam," 258-273.

[3] "Why Arabia?" Leaflet published by The Arabian Mission, 25 East Twenty-second Street, New York.

urgency to-day with the unoccupied regions in Africa, where the forces are assembling now for the great conflict between the Cross and the Crescent, *and where the unoccupied fields are the battle ground.* It is true that the population of Africa is comparatively small when we think of India or China, but no one acquainted with its history and observant of its resources can doubt that under more settled and propitious conditions, the population will increase enormously. It is among the mass of dark, illiterate and degraded pagans, as well as among the semi-civilized peoples of the north, already Moslem, that the battle with Islam is to be fought. At present, Islam is conquering and nothing can stay its onward march or redeem Africa from its grasp but the carrying of the Gospel of Christ at once into every part of the unoccupied fields. Paganism crumbles before Islam. The situation is critical and the testimony, as regards the urgency of this part of the missionary problem, is unanimous in its character, and comes from every part of the mission field. From Syria, Japan, the Philippine Islands, China, India, Burma, Ceylon, the New Hebrides, Sumatra, Arabia, Baluchistan and even Peru, testimony has come that in the estimation of leading missionaries in these countries, the most urgent missionary world problem is to meet and overcome the Mohammedan advance in Africa. And this testimony concerns the *unoccupied* fields of Africa.

F. W. Steinthal writes from Calcutta: "Africa is undoubtedly the field where the Mohammedan advance makes it most urgent to prevent the building up of this iron wall, not so much by attacking Islam in general as by a speedy preoccupation of all vacant fields." While Bishop Tucker,

of Uganda, states: "In Africa, Mohammedanism is now astir and moving forward with an almost resistless momentum. The pagan tribes at present can be won for Christ with comparative ease, but let Mohammedanism once become entrenched among them and the work of evangelizing them will be increased a hundred fold."[1] "The battlefield is before our eyes," writes Dr. Frank Weston, the Canon of Zanzibar; "the forces of the enemy are drawn up. Will our church send out her leaders to inspire the African Christians? If not, Africa will become Mohammedan from the Zambesi to the coast line of the Mediterranean Sea. It is not for me, in this place, to emphasize the danger to Europe of a Mohammedan Africa, nor to dwell on the blindness of those imperial forces who favor Islam at the cost of Christ. These matters concern the imperial government. My duty is to acquaint English Church people with the facts as we see them, and to summon them to arouse themselves to the work to which our Lord is clearly calling them."[2] Dr. Henry Holland, of Quetta, Baluchistan, writes: "Africa should first receive concentrated attention because if pagan Africa once embraces Islam, then the work of converting them to Christianity will be a thousand times more difficult and slow. Once Africa is under the sway of Islam, the days of spiritual harvest, such as have taken place in Uganda, will be over forever.

[1]Testimony of missionaries on the Moslem peril in Africa, correspondence Commission No. 1, World Missionary Conference, Edinburgh, 1910. See also "Pan-Islam," Archibald B. Colquhoun, *North American Review*, June, 1901. F. Wurz, "Die Mohammedanische Gefahr in Westafrika," Basel, 1904. Prof. Carl Meinhof, "Zwingt uns die Heidenmission Muhammedanermission zu treiben?" Osterwieck, 1906. G. K. Simon, "Die Mohammedanische Propaganda und die evangelische Mission," Leipzig, 1909.

[2]"The East and the West," April, 1908. "Some African Problems."

Africa, in my opinion, offers the most urgent call at the present time."[1]

There are centers of strategic importance, as Nigeria and the Sudan, where the land has not yet been wholly won for Islam. There is yet time for the Christian Church to put up breakwaters against the oncoming wave of Islam, but what a sad thing it is to compare the little handful of Christian missionaries now in this great area with the multitude of Sanusiyah dervishes and Moslem traders who pour into the region year by year.[2]

Dr. W. R. Miller, writing from Northern Nigeria, says: "Of all unevangelized fields, I know of no more pressing one than the great Sudan, West, Central and East. Extending from Northern Nigeria to Egypt, with five great Mohammedan provinces, there is no missionary. West from us to the Atlantic, no missionary, and the country teeming with pagans in the French Sudan who are fast becoming Moslems. North of us right up to the Mediterranean, and literally not a missionary?"[3] All this testimony leaves no doubt that Islam is spreading and going faster than Christianity throughout the Dark Continent. It claims the whole of Africa for its especial own, and is occupying all the unoccupied fields. This surely is not the time for Christian governments to allow pagans to think that they prefer Islam to Christianity, and that they would rather have them turn Moslem than Christian. Nor is it a time when missionary societies should be satisfied with holding the outposts instead of attacking the citadel. When Islam is making

[1]Letter to Commission No. 1, World Missionary Conference, Edinburgh, 1910.
[2]Ibid.
[3]Ibid.

its bid of all Africa by persistent propagandism, no one can help but see the real strategy of evangelizing the remaining pagan races as speedily as possible."

"In the Dark Continent, the Crescent is waxing, not waning," writes Rev. W. H. T. Gairdner; "it is already half-moon and expects soon to be at full. . . . In Africa every Moslem is a natural missionary—whether he be a good man or whether he be bad. He fraternizes with the negroes; he, his clothes, and his morality are not too fine for them, and yet just a little finer than their own, so that it becomes fashionable, *à la mode,* for the negro to Islamize. The Englishman has stopped the slave trade; old wrongs are easily forgotten. The Englishman—the real friend of the negro—merely holds the ring with his Pax Britannica, while the Arab trader—the negro's cruel foe of a generation since—quietly 'evangelizes' him. Everywhere these traders go, the tendency to Islamize is enormously strong, and often irresistible."[1]

The recent Moslem advance in Africa has been chiefly in three directions: from the Upper Nile, from Zanzibar into the Congo region, and up the Niger basin. Formerly, Islam followed in the track of the Moslem conquerors. Later, the slave routes became the highways of Moslem propagandism. To-day, the movement is more general, more wide-spread, more insidious, without display or advertisement, but strong and certain and wide-sweeping as the rising tide. From Northern Nigeria, the Hausa merchants carry the Koran and the Moslem catechism wherever they carry their merchandise. No sooner do they open a wayside shop in some pagan district, than the

[1]Article on The Anti-Christian Religion in *North Africa*, 1909.

mosque is built by its side. The laity are, in a sense, all preachers. Shop keeper and camel driver are proud of their Prophet and of his Book. If they cannot read it, they at least kiss it, and wear it as an amulet and carry it everywhere. All ranks of society are propagandists.

And there are forces which favor the spread of Islam in Africa and increase its peril. First, the superior culture of Islam in contrast with paganism. There is no doubt that the words of Sir. H. H. Johnston are true: "The Arab has been a curious mixture of curse and blessing to black Africa; the cause, direct or indirect, of the slaughter of millions of human beings, yet a most effective civilizer hitherto; the raiser of rude and nasty cannibals into well-clothed, well-grown, self-respecting men and women, the revealer of great geographical secrets and the preparer of the way for the true white man."[1] It is the power of this higher culture that gives Islam tremendous advantage over against dying paganism in the Dark Continent. M. Gaden, the French traveler, for example, found a Moslem library of no less than a thousand volumes in the very heart of the Sahara, and of these books over five hundred were in manuscript.[2] The Moslem daily and weekly journals, published at Cairo, are carried to every part of the continent, and the importation of Mohammedan charms and amulets has become a regular trade among pagan Africans.

Add to this the fact that the colonial governments nearly everywhere discriminate against Christian missions. This is true of German East Africa, of the Anglo-Egyptian Sudan, of Northern Nigeria, and of all the

[1] H. Vischer, "Across the Sahara," Preface, 17.

[2] "Une Bibliothèque Saharienne," *Revue du Monde Mussulman*, Vol. VIII, 409-418.

states along the Mediterranean. The Moslem curriculum at the Gordon Memorial College, the testimony of German missionaries, in regard to their own government policy and that of British missionaries in Nigeria, are sufficient evidence. "Islam in East Africa," says Professor Carl Meinhof of Berlin, "has a number of strong allies. The first among them is the fear and sympathy of European nations. Islam is a political religion, and in politics, fear is always failure. None of the real friends of missions would expect, or even think of a forcible suppression of Islam, but we may surely expect Christian governments not to cultivate and favor Moslem propagandism."

The third force which favors the spread of Islam lies in its low moral standards, and its points of contact with paganism. The Moslem creed is easily accepted, because it is easily understood. Islam is a religion without mysteries and without thorough-going morality. It suits the palate of the pagan negro and promises a paradise after his own heart. It does not make the demands of Christianity and allows many pagan customs and beliefs to exist undisturbed. The use of fetiches, charms and heathen practices is not foreign to Mohammedanism, as we have already shown. The road from paganism to Islam is much easier than the steep ascent to Christianity as has been conclusively proved by the recent books of Warneck and Simon on the conflict between Christianity and Islam for the conquest of paganism in Malaysia.[1]

Add to this the fact, that Islam knows no caste or color line, builds no mosques for the rich and the poor,

[1]Joh. Warneck, "The Living Christ and Dying Heathenism." G. Simon, "Islam und Christentum im Kampf zum Eroberrung des Animistischen Heidenwelt," passim.

The area beginning west of Egypt, and extending to the coast, covering more than 3,000,000 square miles, includes more than 70,000,000 people, more than one-third of the population of the entire continent, without any existing agency having plans actually projected for their evangelization. (See pages 5, 25-27, 39-41, 209.)

has no "East end and West end," but invites the naked pagan to enter the great brotherhood of believers and rise at one leap to the highest possible caste of social and religious distinction. All these things favor the spread of Islam and hinder the progress of Christianity in Africa.

The most recent and authoritative statement in regard to the present spread of Islam in Africa is that given by Pastor Wurz.[1] His array of facts is as convincing as it is alarming.

Advance into the unoccupied fields of the world, of Asia, as well as of Africa wherever possible, is for all the reasons given above, the highest form of missionary strategy. Because the border marches are held by Christian missions, we must cross over into regions beyond or allow a Christless civilization and a rival creed to precede the Church and preempt the ground. In the words of the Koran: "Every nation has its appointed time, and when their appointed time comes, they cannot keep it back an hour, nor can they bring it on." That time is *now* for nearly all the unoccupied fields. It surely is for those in Africa.

Nor is it probable that amid all the restless movements in the neighboring Moslem nations—Turkey, Persia and India—Central Asia and Afghanistan will remain dormant. On the contrary, there are indications that the Pan-Islamic movement has reached Bokhara and Kabul, as well as Orenburg and Tiflis. Not only is there discussion of social reform in the Moslem press of Russia, but the Tartar paper, "Terjuman," recently contained a proposition calling for a Pan-Islamic Congress to dis-

[1] *Allgemeine Missions-Zeitschrift*, Berlin, 1910, 16-30, 73-82.

cuss the reformation of Islam.[1] At present, the Moslems of Chinese Turkistan are "the essence of imperturbable mediocrity. They live a careless, easy, apathetic existence; nothing disturbs them. It is their destiny, shut away from the rest of the world, to lead a dull, spiritless, but easy and perhaps happy life, which they allow nothing to disturb."[2] Let these Moslems, however, once become aroused through the Cairo press or the dervish preacher, and who can tell what might be the result in Central Asia? Now is the opportunity to carry the Gospel to them.

Nothing can hold back the advance of Western civilization into the very heart of Asia. The railway and the caravan are forcing upon them, through every pass and along every channel of communication, the latest inventions of our times. At Kabul, one may see motor cars, sewing machines, graphophones, rifles, and smokeless powder. One of the results of the visit of the Amir of Afghanistan to India was that he arranged for the erection of looms in his capital, and now we hear of the transportation by camel train of pianos, motor cars, and a plant for wireless telegraphy, through the Khaibar Pass. For the management of all these modern industries, a staff of European engineers and mechanics is admitted into the country. For some years, European physicians, both men and women, have been under the protection and the pay of the Amir. Why should the missionary be forbidden entrance?

> "To the tough hearts that pioneer their way
> And break a pathway to those unknown realms,

[1] *London Times*, Oct. 12, 1908.
[2] F. E. Younghusband, "The Heart of a Continent," 144.

That in the earth's broad shadow lie enthralled,
Endurance is the crowning quality,
And patience all the passion of great hearts."[1]

[1]James Russell Lowell, quoted in S. C. Rijnhart's "With the Tibetans in Tent and Temple," 397.

THE PIONEER AND HIS TASK

"White hands cling to the bridle rein,
Slipping the spur from the booted heel;
Tenderest voices cry, 'Turn again,'
Red lips tarnish the scabbarded steel;
High hopes die on the warm hearthstone,
He travels the fastest who travels alone.

"One may fall, but he falls by himself;
Falls by himself with himself to blame.
One may win, and to him is the pelf,
Loot of city in gold or fame.
Treasures of earth are all his own
Who travels the fastest and travels alone."

—Rudyard Kipling.

"Yes, without cheer of sister or of daughter,
Yes, without stay of father or of son,
Lone on the land and homeless on the water,
Pass I in patience till the work be done."

—Frederic W. H. Myers, "St. Paul."

"'My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought His battles, Who will now be my rewarder.' So he passed over, and all the trumpets sounded for him on the other side."

—Death of Valiant-for-the-Truth, "Pilgrim's Progress."

Chapter VII

THE PIONEER AND HIS TASK

If we are to take advantage of the present opportunity, and if the reproach of long neglect, which rests upon the Church because so large a part of the world is still unoccupied at the beginning of the twentieth century, is to be removed, definite plans must be projected, action must be taken, and sacrifices made to enter these fields.

And first of all, there must be a real strategy in our plans for occupation. We must discover not only the best agencies to enter these fields, but determine the best method and the best moment for effective occupation, as well as select the most strategic centers, and secure the best men to attempt the task.

In many cases, especially in some parts of China, the effective occupation of hitherto unoccupied areas calls most of all for the strengthening of existing missions by reinforcement, both of men and equipment, enabling them to reach out into the smaller areas adjoining their stations with large populations among whom no work is now being carried on. It would be a serious mistake to multiply new agencies where old agencies or societies are already at work. Such would not only be a breach of comity, but a mistaken strategy and a waste of energy. Nearly all of the fields treated in Chapter II do not

need more missionary *societies,* but more *missionaries* and closer co-operation on the part of the societies on the border-lands of unoccupied territory. Dr. T. L. Pennell well points out the strategy of strengthening the work at the base before attempting an advance into regions beyond. We need to reinforce the stations on the border-marches as does the British Government its military stations, not merely in relation to their present environment and need, but as a basis to go forward and evangelize the yet unoccupied lands.[1]

Yet there is also need for the establishment of new mission centers within the unoccupied territories at points of vantage removed from existing missions and not within their immediate plan of activities. It would be unwise for any missionary society or agency, whose resources are limited and whose financial burdens are already heavy, to attempt the establishment of new stations by the impoverishment of older stations and the weakening of existing work. The far-flung battle line of the army of God is even now perilously weak and slender. Concentration and not diffusion is the right missionary policy in such cases, but this does not take away our responsibility for the unoccupied fields, nor weaken the argument for their immediate occupation. The Church has men enough and resources to do both if she will. A serious effort to occupy all of the unoccupied fields, and to carry the Gospel to the uttermost part of every unoccupied field, is the test of our loyalty to Christ.

In considering the task of the pioneer, this chapter treats first of the man and then of his mission.

In so difficult an undertaking, everything under God depends on the kind of men selected. If, as Aaron

[1] T. L. Pennell, "Among the Wild Tribes of the Afghan Frontier," 305.

Matthews said, a missionary to the Jews "requires Abraham's faith, Job's patience, the meekness of Moses, the strength of Samson, the wisdom of Solomon, the love of John, the zeal of Paul, and the knowledge of the Scripture which Timothy had," then surely the pioneer missionary, who faces an even more difficult task, needs special qualifications.

The pioneer stands in a class by himself, like Paul among the Apostles. His glory and joy is the magnitude and the difficulty of the task. The unknown attracts him. Obstacles allure him, and difficulties only knit his moral fibre and strengthen his purpose. He can nevermore be disobedient to the heavenly vision. He sees the opportunity and seizes it.

"He is crude with the strength of the seeker of toil;
From the hot, barren wastes he is gathering spoil
For a nation that lives from the bounty he gives—
He's the Builder, the Winner of Ways.

Where the silent wastes bake in the summer's hot glow,
Where the forests are choked in the shroud of the snow,
By his brain and his brawn a new nation is born—
He goes forth to conquer new realms.

And the world has its heroes of lace and gold braid,
That are honored and wined for the waste they have made;
But the world little knows of the debt that it owes
To the Hewer, the Blazer of Trails."[1]

Those who prepare a highway for the King must have the heroism and steadfast purpose of men like James Chalmers, who said: "Recall the twenty-one years, give me back all its experience, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it

[1]Rudyard Kipling.

me back again, with spears flying about me, with the club knocking me to the ground, give it me back, and I will still be your missionary."[1] They need to feel an utter dependence on the power of God and a sense of their own insufficiency.

"I think nothing has struck my mind more forcibly in this country," wrote Livingstone, "than the necessity of the Holy Spirit's influence in the work of conversion. At home I felt it; but here, no sooner do we become intimately acquainted with the character of the people than the mind is overwhelmingly convinced that without divine aid, nothing can be done. This makes me entreat the earnest prayer of all my friends. I entreat yours. I feel that I might live all my life here and do nothing to advance the period when the Redeemer shall see of the travail of His soul and be satisfied. I implore your prayers that I may be made wise to win souls."[2]

Before Keith Falconer went to Arabia, Major General Haig, who had traveled around the peninsula, wrote a paper calling for pioneers; it was this appeal that found an echo and a response at Cambridge.

"Given the right men," he said, "and Arabia may be won for Christ; start with the wrong men and little will be accomplished. But what qualifications are needed: what enthusiasm, what fire of love, what dogged resolution, what uttermost self-sacrificing zeal for the salvation of men and the glory of Christ!

"Upon this point I prefer to quote here the words of a man who is preëminently qualified to speak upon the subject. Three years ago he wrote to me:

[1] R. Lovett, "James Chalmers," 277.

[2] From a letter dated 1843, first published in 1910, quoted in *The Missionary Herald*, April, 1910.

" 'Unless you have missionaries so full of the spirit of Christ that they count not their own lives dear to them, you will probably look in vain for converts who will be prepared to lose their lives in the Master's service. In a relaxing tropical climate, like that of Aden, circumstances are very unfavorable for the development of self-denying character, or of energetic service. No small amount of grace would be needed to sustain it; for we are compound beings, and there is a wonderful reaction of the body upon the soul, as well as of the soul upon the body. It is supremely important, then, in an enterprise like yours, to have the right stamp of men—men who have made some sacrifices, and who do not count sacrifice to be sacrifice, but privilege and honor—men who do not know what discouragement means, and men who expect great things from God. Such alone will prove really successful workers in a field so replete with difficulty. Unless Eternity bulks very largely in the estimation of a man, how can he encourage a native convert to take a step that will at once destroy all his hopes and prospects of an earthly character, and possibly result in imprisonment and torture and death itself? and unless you have men who are prepared, should God seem to call for it, to lead their converts into circumstances of such danger and trial, it is not very likely that they will find converts who will go very much in advance of themselves. Men of this stamp are not to be manufactured; they are God-made. They are not to be found; they must be God-sought and God-given. But the Master who has need of them is able to provide them.' "[1]

This high ideal of a British army officer, who himself

[1]Quoted in S. M. Zwemer's "Arabia, the Cradle of Islam," 389, 390.

engaged in actual pioneer service, both as an explorer and as a missionary in India and Arabia, is not too high to-day for those who undertake to enter lands like the Sudan, Tibet, Afghanistan or the French Congo. All these lands call for heroic service.

"To the man who cannot rough it," says John R. Muir, "Tibet will be a perfect nightmare. For one hundred and seventy-two nights I did not sleep in my bed, and during that time we traveled through districts where the altitude, often over 16,000 feet, would be sufficient to exclude many an aspirant for honors in this warfare. For days, we lived on the coarsest vegetables, and such game as we came across along the road. Some nights we slept without any beds; once we were without food for almost twenty-four hours; often we had to walk when it was almost beyond human endurance, but on the whole, it was like a summer vacation, because we were strong and able to enjoy it. As the work develops and stations are opened, these long journeys will be a thing of the past, so anyone, with a good constitution and a will to rough it, will find Tibet a pleasant land."[1]

The pioneer missionary is a soldier and must be willing gladly to "partake of the sufferings of Christ." Missions mean warfare. Should, then, soldiers of the Cross shrink from undertaking, on behalf of Christ, what is being done every day for commerce or conquest?[2]

"The sand of the desert is sodden red—
Red with the wreck of a square that broke;
The gatling's jammed,
And the colonel's dead,
And the regiment blind with dust and smoke;

[1] *The Student Movement*, "Tibet Needs Men," April, 1909, 162.
[2] Cf. C. H. Harner, "Congo Qualities," *The Intercollegian*, December, 1908.

"The river of death has brimmed its banks,
And England's far, and honor's a name;
But the voice of a schoolboy rallies the ranks—
Play up, play up,
And play the game."[1]

And then, the task of the pioneer calls also for that keen sense of humor which is an essential quality for all who would win against such odds as a hard climate, rough travel and food that is often "fearfully and wonderfully made."

When many leagues distant from the nearest laundry, John Van Ess wrote from the Pirate Coast in Arabia: "After thirty days, my khakis had begun to look disreputable, and Solomon proposed to wash them. So he went to the bazaar and proceeded to ask for soap. They shrank back in horror and surprise. 'Soap?' they cried, 'it hurts women and has a malignant odor; no, we do not use soap!' The next day, I suggested to Feirooz, a slave detailed for my use, that he wash his garment, crusted with the accumulated filth of months. 'No,' said Feirooz, 'I have spent rupees three for musk, rose water and cinnamon. If I wash it out now, where is the money?' The problem staggered me and I kept silence."

And this is how Mrs. T. L. Pennell describes two journeys on the borders of Afghanistan: "I was once shown over the 'Augusta' institution of massage at the baths in Wiesbaden, where a miserable porter had to place any part of his anatomy at the disposal of visitors who wished to see the massage machinery applied. I never knew the extent of that man's suffering till I went to Kohat by tonga, a drive of eighty miles, lasting ten and a half hours."

[1]H. Newbold, "Play Up."

Describing the feast that awaited them there she goes on to say: "They shelled the nuts with their teeth, then carefully rubbed them between their palms and offered them to me. In vain did I protest that I could not deprive them of their nuts; I *had* to take them. I managed to get most of them into my husband's handkerchief, and the rest are still lying behind the bed! By nine they had our dinner cooked. It consisted of very tough mutton, eggs, and little balls of fat—a special delicacy made from the tail of the 'dumba' (sheep). When we had eaten as much as we could (with the help of the cat), they produced half a leg of mutton on a skewer, just roasted. When this was refused, two plates of 'kitcheree' were brought. It looked and tasted just like a poultice, so I did not partake of it. I expect it is an acquired taste!"[1] A sense of humor will sometimes save the situation when nothing else will.[2] Laughter is a safety valve for a pent-up temper and a smile is often as valuable as a passport when in the midst of difficulties.

"It's easy enough to be pleasant
When life flows by like a song,
But the man worth while is the man who can smile
When everything goes dead wrong."

The success of a pioneer missionary depends largely on his ability to identify himself with the people among whom he labors. Paul became all things to all men. And the real secret of the open door, in many of these closed lands, is the ability to enter the door as though you were one of those on the inside. William Edmund Smyth, the first bishop of Lebombo, Africa, in a series

[1] "Two Journeys in Thal," *Mercy and Truth*, June, 1909.
[2] A. J. Brown, "The Foreign Missionary," 242:

of meditations "On the Joys and the Work of a Missionary," reiterates that the success of the pioneer will ever be in exact proportion to his power to sympathize with the natives in every detail of their lives. "It is not at all easy," he says, "but if we would be perfect missionaries, we must do our best. Think you it was easy for the Son of God to enter into the life of the people at Nazareth, to enjoy their little jokes, to put up with their curious superstitions, to follow all the details of their meaningless etiquette, to take part in their festivities, etc.? Yet He did this for thirty years before He began to teach."[1]

The pioneer missionary has much to learn from the record of travelers and explorers, as well as much to avoid.

We are told by one who tells the story of triumph over geographical difficulties that a keen discernment of the Arab's character, a fluent, accurate knowledge of his speech, a lively interest in his desert joys, a heart of sympathy, and a dogged, undaunted perseverance, were the stepping-stones to success in the penetration of Arabia.[2]

Shall men and women of this stamp be wanting to win Arabia and the other unoccupied fields for Christ?

Again, no man can be a pioneer missionary who does not have his convictions in regard to Christ and the Gospel wrought out in his own life experience. The pioneer is dependent on his own resources; he stands alone. He must be not only a man with a message, but must embody that message in his own life and character. The

[1]W. E. Smyth, "The Work of the Missionary," pamphlet (C. M. S.), Litchworth, England.

[2]D. G. Hogarth, "The Penetration of Arabia," passim.

pioneer missionary is, therefore, in a peculiar sense, the representative of Christ. Some years ago, I was preaching in one of the hospitals in East Arabia, and spoke of the love of Christ; its length and breadth and depth and height, using the words of the Apostle as the basis of my talk. I endeavored to present the subject simply so that it could be understood by the uneducated people who had gathered in the waiting-room. At the close of the address, a Moslem, unprepossessing in appearance, who had evidently not been to the hospital before, stepped forward and with Bedouin bluntness exclaimed, "I understood all you told us, because I have seen that sort of man myself."

In the conversation that followed, this Arab, who came from a city about five hundred miles distant, began to describe, in response to inquiries, a stranger who had come to his city and taken up his residence there. "Why," he said, "he was a strange man. When people did wrong to him, he did good to them. He looked after sick folks and prisoners, and everybody who was in trouble. He even treated negro slave boys and sick Arabs kindly. He was always good to other people. Many of them never had such a friend as he was. He used to take long journeys in the broiling sun to help them. He seemed to think one man was as good as another. He was a friend to all kinds of people. He was just what you said."

To my surprise, this rude, uneducated man had recognized, in the description which I had given of the love of Christ, a Christian missionary, and greater was my surprise later to find that it was my brother, Peter J. Zwemer, who, in 1893, opened work in Muscat, and died in the Presbyterian Hospital, New York, in 1898. That Mohammedan had not only heard the word of the mis-

sionary, but he had seen it exemplified in the missionary's life. What higher tribute could be paid to the daily life of one of God's servants than the fact that an ignorant Mohammedan, studying him day by day, recognized Christ![1]

An equally vivid picture is given of this pioneer privilege by Dr. Susie Rijnhart. She and her husband were at Hsi-ningfu in far western China during the Moslem revolt and massacres in 1896. "When peace had been declared, Mr. Rijnhart, to the consternation of both Tibetans and Chinese, went to the Mohammedan quarters at Topa to treat the Mohammedan wounded. It had been understood that because we had helped the Chinese and Tibetan soldiers, therefore we shared their hatred of their enemies, and could not possibly have a kind thought for them. When they saw that the missionary was just as kind and tender to the Mohammedans as to themselves, they were utterly amazed. The law of Christian kindness, impelling love and mercy even for one's enemies, was vividly brought to their attention, and some, as they pondered the lesson, thought again of the colored Bible picture on the wall of our house in Lusar—the picture of the Good Samaritan. There they had learned the lesson in story—the missionary had translated it into action."[2]

This brings us to the special qualifications of the pioneer professionally. The task of the pioneer to-day calls preeminently for the medical missionary. In him, mercy and truth are met together. He holds the key to every closed door, because of his skill to heal and compassion to help. The experience of all workers in Moslem lands

[1] S. M. Zwemer, "The Message and the Man," pamphlet.
[2] S. C. Rijnhart, "With the Tibetans in Tent and Temple," 100-101.

is unanimous, that greater and better results can be obtained through the work of medical missionaries than in any other way among a class of people who form nearly one-half of the total population of the unoccupied fields. A medical man would to-day be welcomed in places where the preacher perhaps could not enter. He would find his hands full of work as soon as he arrived. The door of the suffering always open to the hand of sympathy.[1] "There is a language," said Dr. George E. Post, at the London Missionary Conference, "that all can understand, and which carries a message which every man cares sooner or later to hear. From the moment the medical missionary sets foot on his chosen field, he is master of this universal language, this unspoken tongue of the heart, and is welcome to the home of strangers. The simple Arab lifts for him the curtain of his goat's-hair tent and bids him enter. The Mandarin calls him to his palace, the peasant begs him to come to his lonely cabin, the Brahman leads him to the recesses of his zenana. He stands before kings, and governors escort him with squadrons of cavalry, or take him to and fro in their gunboats or barges of state. Kings build hospitals for him, and the rulers of the earth aid him with their treasures and their power."[2]

Concerning Baluchistan Dr. Dixey says, "In the early days in Quetta, the only method of getting into touch with the tribesmen was by medical work. At first there was much opposition, the mullahs being the chief instigators, and the number of patients was often very small. Gradually, however, as the work became better

[1]Cf. T. L. Pennell, "Our Northwest Frontier in India," *Church Missionary Review*, August, 1908; or the experience of the traveler, H. W. Walker, "Wanderings Among South Sea Savages," 219.

[2]Address at the Ecumenical Missionary Conference, London, 1890.

known, and the country more settled, the attitude of the people greatly changed, and with the influx of natives of India into the city of Quetta, employed in various capacities, the numbers rapidly grew, and during the last two or three years the attendance has averaged some 30,000 patients per annum in the men's hospital."[1] And of the border-lands of Afghanistan, Colonel Wingate writes: "One remark is applicable to all the tribes that lie beyond the Indian frontier, to the Mohmands and Shinwaris, to the Kohistanis and the Chitrals, to the inhabitants of Swat and Dir, of Hunza and Yasin, that they are all to-day without the help and relief of medical science and skill, and would hail with uncommon thankfulness the arrival of the medical missionary with his dispensary and hospital, for the sake of which they would tolerate his Bible and listen to his exhortations,—and learn to love the Saviour of all mankind."

There is pioneer work also for the scholar and linguist in the unoccupied fields of the world. The Bible has already been translated into all the principal tongues of the world, and portions of it into more than four hundred languages and dialects employed by nearly 1,200,000,000 people, or seven-tenths of the human race.[2] But how far these existing versions will ultimately supply the needs of the other three-tenths is not known. Afghanistan is supplied with the Pushtu Bible, and Tibet with the Tibetan New Testament and the Pentateuch. The Nepalese have the New Testament and the various Turkish tribes of Central Asia at least portions. "There are, however, large areas which will still need to be covered by transla-

[1] A. D. Dixey, "Baluchistan," *Church Missionary Review*, December, 1908.
[2] Bible Society Report and a letter from Rev. R. Kilgour, D.D., Supt. of Translation Department, British and Foreign Bible Society, April 25, 1910.

tions. Such are the Sudan, parts of Central Africa including the upper Nile, parts of Central Asia, parts of the Dutch East Indies, part of Oceania, and parts of Central South America.[1] One of the tasks before the pioneer missionary is to complete the New Testament or the whole Bible for peoples that have only one or two of the Gospels; another is to put the Gospel, for the first time, into a new language, and so Christianize the speech of the people. In some cases, he must reduce the speech of the people to writing, give them an alphabet and must, therefore, surely be a trained linguist. In Kordofan alone, there are eleven distinct languages;[2] and according to some, in the Philippine Islands eighty dialects. The Scriptures have been translated into only eight or ten of these dialects, and it may not be desirable to translate into all, but here and there a Gospel would be important. The same is true all over parts of Micronesia and of many parts of Africa.[3] The Laotian language, for ex-

[1]Concerning the languages of Tibet, Bishop La Trobe writes: "Wherever great mountain ranges separate the dwellers in one valley from those on the other side of the ridges, which seem to rise into the sky, so that they seldom meet and converse with one another, in such regions dialects are multiplied. This is amply illustrated in our Tibetan field. Between our stations at Leh and Poo there are 400 miles of travel over range after range, whose peaks tower far over 20,000 feet, and whose passes rise to 18,000 feet. Midway between lies Kyelang, and the missionary who has learnt his Tibetan at that central station will for a considerable time find himself at a loss in addressing the congregation at any of the others. Ladaki, or the Tibetan dialect of Ladak, the province of Kashmir, in which our stations at Leh and Kalatse lie, differs very materially from the Tibetan spoken in Lahoul, where Kyelang is situated, or in Bashahr, the native State, in which Chini and Poo lie. Small as the British Province of Lahoul is, our missionaries there have to do with three distinct languages besides Tibetan—Bunan, Trinan and Manchat."—*At the Threshold*, April 15, 1908.

[2]Capt. W. Lloyd, "Notes on Kordofan Province," *Geographical Journal*, March, 1910, 249.

[3]Letter from Dr. W. I. Haven, American Bible Society, May 11, 1910.

ample, is spoken by the tribes who occupy the southern part of Central Siam and has spread into the interior of Indo-China. They are by no means illiterate, though their books are all Buddhist manuscripts. Hitherto no book has ever been printed in their tongue. M. Gabriel Contesse, a Swiss missionary, has just completed two Gospels at Song-Khone, in Annam, where half the population, women as well as men, can read. Hear the interesting story of this one translation:

"In order to print these Gospels in the Laotian character, special type had to be made. The Laotian people use an alphabet which possesses twenty-six consonants and fourteen vowels. These characters were carefully written out on paper, by a native scribe who had assisted M. Contesse in his translation. It is interesting to learn that the scribe had never before used paper to write on, but only palm leaves. Indeed, the effect of such writing material may be traced in the curiously-curved style which characterizes the Laotian alphabet. From a specimen Laotian alphabet, furnished by the native scribe, patterns were designed at the Bible House, London; and from these patterns, matrices were cut, from which the type has been made to print, for the first time, a book in the Laotian character."[1]

Reading the account of this most recent version of "The Old, Old Story," who would not envy a like task and privilege translating it for others who have never heard before? The survey of the unoccupied fields is a challenge to linguistic scholarship and a call for its consecration, not in the library at home, but on the border-lands of the King.[2]

[1] "The Story of God's Love in Laotian," leaflet, British and Foreign Bible Society, 1909.

[2] "If there were no other result of missionary labors than that, they have

In considering this part of the pioneer's task it is well to remember that the distribution of the Scriptures is possible in many places where other evangelistic work would be forbidden. This is especially true in Moslem lands and in Russian Asia. In Siberia, the Bible Society enjoys many privileges denied it in Europe, and its workers possess the full confidence of the official class. The Society has free carriage for all its books without limit on all the railway lines. In 1908-09, no less than 50,000 portions were put into circulation in the Siberian district.[1] There are few places even in the most inaccessible and most difficult of the unoccupied fields where, by tact and patience, an open door may not be found for the entrance of the Word of God. It has long since crossed the Afghan border, is known in Lhasa, has readers at Mecca and Meshed, and goes where no missionary can yet enter. Bible distribution by sale, or in rare cases by gift, is doubtless one of the best pioneer agencies, but should always be carried on under the supervision or by the direction of the established Bible Societies.[2]

We turn now to another aspect of the work in the unoccupied fields, namely, the opening of a station. The organization of a pioneer mission and the opening

conferred an inestimable boon upon the whole human race, and all the lives that have been spent in the mission cause from the beginning till now would even for that result not have been thrown away. Apart altogether from the spiritual aspect of the case, and looking merely to the secular side of it, the philological value of a work like that is simply incalculable." —Cust, "Normal Addresses on Bible Diffusion," 33. Cf. also Prof. Carl Meinhof, "Erfolge und Ziele der Modernen Sprachforschung in Afrika," München, 1907.

[1]British and Foreign Bible Society Reports, 1907, 114; 1909, 136.

[2]The folly of giving away indiscriminately gilt edged Scriptures to those who would not read them was indulged in by a free-lance missionary only a few years ago in Arabia!

of a pioneer station is as full of perils as it is of possibilities, unless it be done with wise forethought, tactful method and sane precaution. There are many lessons to be learned from the mistakes and failures of the past as well as from the faith, courage and common sense of those whose enterprise was crowned with success.

Thoroughness of preparation was the secret of Commander Peary's conquest of the Pole, as it was of Lord Kitchener in his advance on Khartoum. Great goals are greatly won, and are not reached by chance or at haphazard. The charge of the Light Brigade was magnificent, but it was not war. It was a mistake. The death of General Gordon at Khartoum was glorious for him, but a disgrace to those who might have sent reinforcements. There have been similar blunders in pioneer missionary effort with less excuse. One strongly-manned, well-sustained enterprise, at a strategic base, is worth more than half a dozen spectacular campaigns into the great unknown without permanent results.

The task of the pioneer calls for prudence and common sense. Some years ago, a party of American missionaries landed at Sierra Leone; two of their main principles were faith-healing and pentecostal gifts of tongues; no medicines were to be taken, no grammars or dictionaries made use of. The party was attacked by malignant fever; two died, refusing quinine. When the garrison surgeon called on the survivors, he found their minds fixed not to take medicine. An independent missionary in the Persian Gulf, an earnest Christian, came with similar views some ten years ago with the idea of crossing the Arabian peninsula in the heat of summer, a chest of Bibles his only outfit; needless to say, he did not succeed.

There seems to be a belief in some quarters that missionaries should become ascetics, in order to evangelize successfully. But is this wise policy?[1]

A certain mission, not long ago, issued the following statement:

"For some years we have believed that there was no hope that the world would ever be evangelized by salaried preachers and missionaries, and one of the foundation-stones of our movement has been that the laborers should in reality follow Jesus in the giving up of all things for His name and for their needy brethren, and go forth to a life of trust in God, and, if need be, of hardship and suffering. We are also reminded that what have become to be generally understood to be the necessities and comforts for the body are not always essential or helpful in the matter of spiritual power and blessing to the world, and we desire to keep before our eyes the words of the great apostle, 'Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place,' and to remember that the 'Captain of our salvation was made perfect through suffering.'"

Now, however much we admire such zeal (and it is

[1]These words from the Report of Commission No. 1, World Missionary Conference, Edinburgh, 1910, are applicable. "The unfavorable climate of certain fields has an important bearing on the disposition of the forces. One of the sad chapters in the history of modern missions is the record of attempts unguided by the experience of long established boards, and therefore resulting in the inauguration of missions without sufficient safeguards against unnecessary suffering and loss. The risks to be faced constitute no valid reason for holding back. On the contrary, such sacrifices as have been involved have not been without their large fruitage and have also been to many a zealous soul a romantic and inspiring call. The occupation of such fields should be governed by the experience gained often at great cost. Stations should be manned with a sufficient number of workers to prevent, so far as possible, their breakdown in health, and workers should be within easy reach of medical help. The different stations, likewise, should be wisely located and equipped with reference to protecting the health of the workers. More frequent furloughs should be taken, and vacations at health resorts on or near the different fields should be insisted upon. These matters of prudence are of great importance in the economy of missions."

worthy of admiration), it is not according to knowledge. These are not sound missionary principles. With all respect for the earnest men who wrote them, we cannot but believe that such a method is presumption. No army of conquest would think of adopting it. Nor should Christian soldiers. In all nature, we see God's wise provision against heat, cold and exposure. "Consider the lilies how they grow," and the beasts of the field, how they are clad. God does not put the Polar bear on the Congo, nor the hippopotamus in the heart of Arabia. The animal is adapted to his environment. The beaver builds his house according to the severity of the winter and the depth of the stream. Brutes take no risks on their health. Lambs are provided with wool, and it is untrue that God tempers the wind to the shorn lamb. He does not need to temper His wind, because *He* does not shear the lamb.

The apostle Paul took care of his body, although he was ready to die daily. He traveled from Jerusalem to Illyricum evangelizing and planting churches, and yet sent back for the cloak which he left at Troas, lest he take cold in the damp Mamertine prison of Rome. He was abstemious, and sacrificed everything to win Christ and preach Him crucified, and yet he told his helper, Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." When he suffered shipwreck and came on shore drenched, he did not sit down to hold a prayer-meeting and take rheumatism on cold Melita, but rushed about to kindle a fire, and gathered brushwood to make the blaze big. His was not only "the spirit of love and of power," but of a *"sound mind."* The Son of Man was not an ascetic;

He came eating and drinking.[1] The pioneer missionary need not be an ascetic to win his own self-respect or that of the people. He needs a sound mind in a sound body for his difficult task.

He should, however, be free for the march and unencumbered for hard service. "No man that warreth entangleth himself with the affairs of this life that he may please Him who hath chosen him to be a soldier." When we remember intrepid explorers, like Lady Ann Blunt, Mrs. Theodore Bent and Isabella Bird Bishop, or heroic missionaries like Dr. Susie Rijnhart and Annie Taylor, in Tibet, or Mary Moffat, in Africa, it is evident that, in the task and the glory of the pioneer, women have their part. Nevertheless, single men, as a rule, are better fitted for exploration and reconnaissance on the border-marches. As soon as a base has been established, the Christian home finds its place and power. Until then, the call is for men who can leave their families or are without them. The words of Colonel Wingate, already quoted, are in place: "If the missionary is going to wait until Central Asia is safe to take up his wife and children with him, then the doors are closed, but it is not closed against those who are qualified to go. The British officers of Government, who are serving in Central Asia, are *selected* officers. What has determined their selection? Their fitness, their qualifications (unmarried or willing to leave their family behind, knowing the language, strong, robust, fearless, tactful, etc.), for being placed alone or with only one or two other officers, in far advanced posts. In the same way, if we had 100 fully qualified, carefully-selected missionaries, there would be

[1]See an article on "The Temptations of the Missionary" in the *Missionary Review of the World*, August, 1904.

A WOMAN OF NEPAL.

The total population of this State is 5,000,000. There is no resident missionary.

little difficulty in putting them into positions of enormous advantage, from the spiritual point of view, in Central Asian territories."[1]

In regard to the formation of new societies caution is necessary. The peril of disaster, because of lack of experience on the field and the need of wise administration at home, may well be pointed out here. There is no dearth of missionary societies, and in the growing sense of comity and co-operation, there can be no possible strategy in their unwise multiplication. The call, therefore, from the unoccupied field, is not for the organization of new societies so much as for the older societies to take up the work. All those who feel called of God to begin work, therefore, in the fields mentioned should first of all remember this and, if possible, identify their efforts with the societies already at work in proximity to the unoccupied field. Because of their long experience, their splendid organization, their economy of administration and their knowledge of methods, it is evident that these societies should lead in all plans for the effective occupation of regions hitherto neglected. Guerilla warfare, on the borders or in the interior of the enemy's country, may offer opportunity for the display of splendid heroism, but only a well conducted campaign on regular lines of action can give assurance of complete victory.

Once it has been decided to open up a new field, the most important matter is that of the choice of location. Too great care cannot be exercised in the selection of new mission stations. As in warfare, they should be strategic, as healthful as possible, and in unbroken communication with the base of supplies. A page from the

[1]Letter to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

history of the Arabian Mission of the Reformed Church of America may be helpful as an illustration:

"In those first years," writes Dr. James Cantine, "we scarcely dared to hope for a long residence in this 'a land that devoureth the inhabitants thereof.' Again and again heat and fever took workers from our ranks, until, at the end of ten years, scarcely more than half the number of men sent out remained.

"Those whom no danger could deter, came in increasing numbers, so that we soon passed beyond that deadly zone of isolation and overwork which hems in so many small organizations. Years have also brought experience, and increasing income has made possible more healthful surroundings, until now our missionaries can reasonably expect far more than two decades of service.

"These twenty years may be divided into three periods—those of locating, establishing, and developing our work. The first period represents the time and effort spent in deciding upon our field. Its importance is not likely to be over-estimated. Many a colonizing enterprise, and missions are surely that, has been doomed to failure, because of a wrong location. Our first year was spent in language study and investigation among the missionaries of the Syria mission of the Presbyterian Church. The knowledge we carried away, not only of the Arabic, but of their tried and proved methods of meeting the general problems of Christian work in a Moslem country, was invaluable, and probably saved us from many disastrous mistakes.

"Within two years, we had seen almost the entire circumference of the Arabian peninsula. We had considered the possibility of Aleppo at the northwest corner, of the Hauran, south of Damascus, and of Moab east of the

Dead Sea. At Aden, we spent a few months. The ports of the Red Sea, on the west, were visited, and those of the Arabian Sea, on the south, together with the inland towns of Yemen. Finally, we sailed along the eastern shore from Muscat to Bagdad, a total distance of nearly five thousand miles. . . . Busrah was chosen as our first station. The liberal character, wealth and enterprise of its population; its strategic position, where trade routes meet, and its proximity to the older mission fields of Bagdad, Mosul and Mardin—these all combined to determine our choice.

"Our second year in eastern Arabia was signalized by the beginning of the work at the islands of Bahrein, midway down the Persian Gulf, and the third year by the opening of Muscat, well toward the southeast corner. Thus the mission had, in this short time, outlined its entire field, and this when its working force consisted of but three or four men. To so isolate them in stations distant one from the other three or more days' journey by water, and this possible only at intervals of two weeks, seemed extremely hazardous. But we felt that to rapidly increase our mission force at one point, was to still more rapidly increase suspicion and opposition, while it would also alarm the native rulers at the other two places we wished to hold. And one man, living quietly and alone, can often, before hostile forces think it worth while to combine against him, have remained long enough to establish a right of residence."[1] The sequel has proved the wisdom of such strategy, and there is no reason why missions should not be established in a similar way by the tactful occupation of centers on the west coast of Arabia

[1] J. Cantine, "Twenty Years of the Arabian Mission," *Missionary Review of the World*, October, 1909.

and between Aden and Muscat on the south, and then in the interior.

In regard to the entrance and occupation of Tibet, we can also learn from the experience of the past. Attempts to enter Tibet were made very early in the history of missions. In 1845 (not to speak of the journey of Odoric, the Apostle of Tartary, in 1330), Father Gabet and Father Huc penetrated to Lhasa, only to be arrested and sent as prisoners to Canton. Numerous attempts have been made since, both by Roman Catholic and Protestant missionaries, by way of India and China. The Moravian Church, with splendid heroism has, for over forty years, been laying siege in the name of Christ to these ancient strongholds of Buddhism. A cordon of missionary posts is being drawn around Tibet, and although it is weak and with long gaps in the links, it extends already westward from Kashmir along the north frontier of India and Burma, and reaches up to the North of China.

Yet it is more than 2,000 miles from Ladak, the Moravian station among the Tibetan Buddhists, to the Chinese frontier, where the China Inland Mission, on this extreme outpost is trying to reach the eastern Tibetans.

The whole story of the attempted entrance into this great closed land is full of heart-stirring bravery. The Moravian brethren now occupy three stations in Little Tibet. They have prepared grammars on the language, and published a dictionary and the New Testament in Tibetan.

The China Inland Mission, the Christian and Missionary Alliance, the Scandinavian Alliance Mission, the Church of Scotland Mission, the London Missionary Society, the Church Missionary Society, and the Assam Frontier Mission have all made preparatory efforts, more

or less extended, to enter this field. Tibetans, who come over the border for trade, are in touch with these missionary agencies.

No new missions therefore should be organized for Tibet, but the older missions sorely need reinforcement. The natural line of approach at present, for the penetration of Tibet, seems to be through China. In any case, the evangelization of Western China would profoundly affect conditions across the Tibetan borders, especially since the recent Chinese occupation.

The problem of the occupation of Afghanistan and of Central Asia can be outlined from present conditions as follows:

The Central Asian Mission (organized 1902) has a station at Hoti-Mardan, on the border-marches of India, near Peshawar. The object of this mission is to enter Afghanistan. Within a short distance of this outpost, they report 2,000 villages yet unevangelized. The Church Missionary Society on the northwest frontier of India, at its strong stations, Peshawar, Bannu, Dera-Ismail-Khan, is in close proximity not only to Afghanistan, but is beginning to carry on mission work by itineration and through its hospitals, as well as the circulation of the Scriptures in the semi-independent states and frontier tribal areas between the boundary line of Afghanistan and India, i. e., in Waziristan, Tirah, Swat and Chitral.

Lying along the northwest frontier of India, therefore, is the extended line of Church Missionary Society outposts all the way from Quetta in Baluchistan, to Srinagar in Kashmir. Some of these missionary outposts are organized and equipped on such a scale as to be real mission bases, ready to furnish both personnel and equipment for

an advance into Central Asia, where spread out for more than 1,000 miles due north, and for 3,000 miles from west to east, all the way from Meshed, in Persia, to Ba-tang, the first frontier station in China, is the unoccupied heart of Asia. The great historic cities of Samarkand, Tashkend, Khokan, Andijan, in Russian Turkistan; Turfan, Aksu, Hami and Khotan, in Chinese Turkistan, and the centers of population in Afghanistan, are all without missionaries. These centers should be thoroughly investigated, made the objects of prayer, and in accordance with the best missionary strategy be occupied one by one.

When we consider the desperate condition of the whole population, deprived of all medical skill and subject to every superstition and cruelty, the establishment of modern mission hospitals in each of the large centers of population, seems not only essential but imperative. Medical missions hold the key to these doors.

Educational work might begin in all of the great cities of Russian and Chinese Turkistan, both for the education of native workers and to reach the better class of Mohammedans through Christian education. As soon as there is more liberty, and present hindrances are removed, there should be three Christian colleges, one for the Caucasus, one at Bokhara, and one for Chinese Turkistan at Kashgar or Yarkand.[1] Because this field is thoroughly Mohammedan in its character, the need for women workers is as extensive and intensive as is that for men.

In regard to literary work, much remains to be done. A periodical in Turki should be published and Christian literature prepared in the various vernaculars spoken.

The best lines of advance, in the immediate future for

[1]Letter from Missionary Larsen of Kashgar to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

the strategic occupation of Central Asia, might be indicated as follows: First, to strengthen by immediate reinforcement the work begun so courageously and successfully at Kashgar and Yarkand by the Swedish Mission, and to have missions under Swedish, Danish or American societies begin work in the other great centers along the Russian railway in Turkistan. This work could best be done by such societies as would not be under political suspicion on the part of the Russian Government.[1]

The unoccupied fields in Africa are so many, so diverse, of such vast area and, in some cases, so wedged in between fields occupied by the various organized missions, that only careful study in each particular instance would yield the right plan for advance and occupation. The vast Sudan, for example, is being approached and entered from three directions—from the south, the west and the east. In reviewing the successive attempts to enter this field, the Church Missionary Society is rightly accorded the first place. As early as 1841 and 1857, Bishop Samuel Crowther accompanied trading and exploring expeditions up the Niger. Yet, not until the close of the century was the first definite attempt made to occupy the Central Sudan. Graham Wilmot Brooke, stirred by the heroism of General Gordon, strove, for several years, to reach inland from the Congo and from the north but failed. Convinced that the real gateway was the Niger, he returned to England and laid his plans before the Church Missionary Society.[2]

"A party was organized, consisting of three men and

[1]Letter from Missionary G. Raquette of Yarkand, Turkistan, to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

[2]"A Résumé of Pioneer Efforts in the Sudan" in *The Missionary Witness*, Toronto, Sudan Number, 1909.

two ladies, and, on April 4, 1890, they reached Lokoja, at the entrance of the Sudan. Here they studied the language and itinerated in the neighborhood, but while at first things seemed hopeful, in less than twelve months, although three other workers had been sent out, only one man was left on the field, and in less than two years, the two leaders were buried at Lokoja, and the remaining members of the party had left the field, and the mission was disbanded.

"The next attempt was made by a new Society, organized by Hermann Harris. After attempting in vain to cross the Sahara desert, they sailed for the Niger. Refused permission to proceed up the river by the officials of the Royal Niger Company, and detained in the deadly Niger delta, one missionary was stricken down with fever, and the other returned home.

"At the time of the British occupation of Nigeria, the Church Missionary Society renewed its attempt to enter the Central Sudan, and a party, under the leadership of Bishop Tugwell, after a very chequered experience, gained a foothold in the country, at last establishing a station for a while in the little town of Ghirku (1900), the little place in which seven years before, Walter Gowans, the pioneer missionary of the Sudan Interior Mission, had laid down his life."

Closely following this movement, the Sudan Interior Mission (Canadian) established its first station at Patagi, five hundred miles up the Niger.

In the Egyptian Sudan, the United Presbyterians of America would, together with the Church Missionary Society, have entered the field immediately after the overthrow of the Khalifa by General Kitchener, but they were restrained by government restrictions, both Lord

Abyssinia, French, British and Italian Somaliland have a combined area of approximately 400,000 square miles and a population of 10,700,000. (See pages 5, 28, 71, 77, 83.)

Cromer and General Kitchener opposing missionary work among the Moslems. In the year 1900 these two societies entered, however, Khartoum and Omdurman.

In the year 1902, the government having withdrawn some of the restrictions, the Presbyterians pushed on up the Nile and opened a station at Dolaib Hill, on the Sobat River, where they have been working among the pagan tribes ever since.

More recently, the Church Missionary Society has also extended its work, opening a mission among the Dinkas, and the German Sudan Pioneer Mission has begun work at Assuan.

The most recent attempt at missionary work in the western Sudan has been made by a British undenominational Society known as the Sudan United Mission. The first party of missionaries reached the Niger in 1904. Arriving several years after the British occupation, they were able, without delay, to commence operations in the Benue district of Northern Nigeria.

All future effort in the Sudan, therefore, should be made with due consideration of the plans and the spheres of activity of these several established missions. Yet, there is doubtless room for new enterprise.

British Somaliland can best be studied and perhaps reached from Aden as a base. Constant communication exists between the towns of Berbera and Zeila with the Arabian coast by native boats, and Aden has a considerable Somali population. The two important centers in French Somaliland are Obock and Jibuti, the latter the railway terminus. Italian Somaliland offers greater difficulties, and the population here, too, is nomad and sparse. We omit mention of the other unoccupied fields in this

connection. Each has its own environment of occupied centers and missions.

The task of the pioneer in none of them will prove easy. Nor will it be possible to occupy the regions beyond, in Malaysia and Melanesia, without paying the price. The pioneer must catch the vision, count the cost, and then not turn his hand from the plow to look back. His is the glorious inheritance of those who tried and failed, of those who fought and fell. He marches to "The Song of the Dead" and marches to victory:

"We were dreamers, dreaming greatly, in the man-stifled town;
We yearned beyond the sky-line where the strange roads go down.
Came the Whisper, came the Vision, came the Power with the Need,
Till the Soul that is not man's soul was lent us to lead.

"As the deer breaks—as the steer breaks—from the herd where they graze,
In the faith of little children we went on our ways.
Then the wood failed—then the food failed—then the last water dried—
In the faith of little children we laid down and died.

"On the sand-drift—on the velt-side—in the fern-scrub we lay,
That our sons might follow after by the bones on the way.
Follow after—follow after! We have watered the root,
And the bud has come to blossom that ripens for fruit!

"Follow after—we are waiting, by the trails that we lost,
For the sound of many footsteps, for the tread of a host.
Follow after—follow after—for the harvest is sown:
By the bones about the wayside ye shall come to your own!"[1]

[1]Rudyard Kipling, "The Song of the Dead."

THE GLORY OF THE IMPOSSIBLE

"We have a God who delights in impossibilities."

—Andrew Murray.

"You do not test the resources of God till you try the impossible."

—F. B. Meyer.

"God loves with a great love the man whose heart is bursting with a passion for the impossible."

—William Booth.

"The things that are impossible with men are possible with God." "Face it out to the end; cast away every shadow of hope on the human side as a positive hindrance to the Divine; heap the difficulties together recklessly, and pile on as many more as you can find; you cannot get beyond that blessed climax of impossibility. Let faith swing out to Him. He is the God of the impossible."

—I. Lilias Trotter, "The Glory of the Impossible."

Chapter VIII

THE GLORY OF THE IMPOSSIBLE

The Anglo-Saxons, some one has remarked, have always had of their number those who loved to creep on a little beyond the margin of the traveled world; men to whom beaten tracks were a burden and to whom "free air to the windward was ever more than new-found territory, however rich." The search for the sources of the Nile, the penetration of Asia, and the attempts to discover the Poles are illustrations of this spirit. Returning from his south polar expedition, and replying to a toast at the Royal Societies Club, Sir Ernest Shackelton voiced the sentiment of such hearts when he said: "When once men have been out beyond those parts of the world which are known to men, there is an indescribable call to their hearts to return—a call more appealing than that of London or of the pleasures and luxuries of life. I have spoken to my companions since they are back in this country, and have found that they are tired of it and ready to go back to the Antartic. There is in the ice and in the wild that 'luring of the little voices' of which the Canadian poet spoke:

"They're wanting me, they're calling me, the awful lonesome places,
They are whining, they are whimpering, as if each one had a soul;

They are calling from the wilderness, the vast and God-like spaces,
The stern and sullen solitudes that sentinel the Pole."

It is the glory of the untrodden path, the distant goal, the difficult journey, the impossible achievement that lures the explorer back again and again to his unfinished task. Sven Hedin writes that he was uncomfortable and ill at ease when he reached Peking again after crossing Asia; and when there were two easy and comfortable routes back to Sweden, he chose the hardships of an overland journey by a third new pathway.[1]

When Dr. Susie Rijnhart tells of her four years' residence and travel among the Tibetans—of terrible hardships and loneliness, hunger and thirst, dangers from robbers and ruffians;—tells of that darkest day, when they buried their one-year-old boy, his coffin an empty drug box, in the great Forbidden Land, "rolling a large boulder over the grave to keep wild animals from digging it up;" —tells how Mr. Rijnhart was murdered and how she, lost and alone at the mercy of wicked Tibetan guides, reached friends at last;—one would expect a note of discouragement, but she closes her book with these words of triumph:

"Was the cause worth the suffering and have results justified it? Critics of missions ask it—those who lift up their hands of disapproval, when a life is given for the sake of the Gospel, yet lustily applaud the soldier who spills his blood on the battlefield in the cause of territorial expansion or national aggrandizement. To such, it is sufficient to say that Christ also has his soldiers who

[1]Sven Hedin, "Through Asia," Vol. II, 1234-1238. Cf. the remark of Captain Stigand on the fascination of the unexplored corners of Africa in "To Abyssinia Through an Unknown Land," 17.

are willing to die for His cause if need be, in the belief that His cause is the sublimest among men, and who are content to leave the results with Him. . . . Kind Christian friends have questioned our wisdom in entering Tibet. Why not have waited, they ask, until Tibet was opened by 'the powers,' so that missionaries could go under government protection? There is much heart in the question but little logic. Christ does not tell His disciples to wait, but to go. We are not to choose conditions, but to meet them. The early apostles did not wait until the Roman Empire was 'opened.' . . . Persecutions came upon them from every side, but nothing, save death, could hinder their progress or silence their message. . . . So it has ever been in the history of Christianity. Had the missionaries waited till all countries were ready and willing to receive them, so that they could go forth without danger or sacrifice, England might still have been the home of barbarians. Livingstone's footsteps would never have consecrated the African wilderness, there would have been no Carey in India, the South Sea Islanders would still be sunk in their cannibalism, and the thousands of Christians found in pagan lands would still be in the darkness and shadow of death. . . . The work is great. So great that, beside its greatness, any sacrifice involved in its accomplishment is small."[1] Such words put a halo of glory over "the lone little grave under the huge boulder at the base of Dang La," and make us feel that "God loves with a great love the man, or woman, whose heart is bursting with a passion for the impossible."

If Tertullian could say of certain doctrines, *"Credo quia impossibile est,"* shall not we, face to face with all the staggering difficulties of the unoccupied fields,

[1] S. C. Rijnhart, "With the Tibetans in Tent and Temple," 393-395.

but also firm in a supernatural faith like his, echo the words: *"I believe because it is impossible?"*[1] Such faith removes mountains, bursts through impossible barriers, and snatches victory from the jaws of defeat. "There is no open door for the Gospel," writes a missionary, in his loneliness at Kashgar, in the heart of Asia—"there is no open door for the Gospel. No, there is death and hardly any spiritual life as far as I know. But that very fact must strongly remind us, that this very field needs men filled with the Spirit and power who may go there to open the doors for the Gospel and bring life to the dead."[2]

The greater the difficulties, the greater is the glory of overcoming them. Is Afghanistan sealed against the entrance of the Christian missionary? Or is the land only waiting for those who will pay the price of bursting its barriers?

Listen to the story of the conversion and martyrdom of Abdul Karim, the Afghan convert: With a real devotion to Christ, he was taken with the intense desire, in the summer of 1907, to enter Afghanistan and preach the Gospel. Crossing the frontier at Chaman, he was seized by Afghan soldiers, brought before the Governor of Kandahar, offered rewards and honors if he would recant, and when he refused, was cast into prison, loaded with chains. He was examined by the Amir, but remained firm in his confession. Then he was marched off for Kabul in chains, with a bit and bridle in his mouth, while every Mohammedan who met him smote him on the cheeks and abused him.

[1]Tertullian, *de Carne Christi*, Sec. 4. "Certum est quia impossible."

[2]Letter from L. E. Högberg to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

Finally, when he was set at liberty, he tried to find his way back to India, was seized by the people in a village, carried to their mosque, and ordered to repeat the Moslem creed. Abdul Karim refused. "A sword was then produced and his right arm cut off, and he was again ordered to repeat it, but again refused. The left arm was then severed in the same way, and on his refusing the third time, his throat was cut. There is no doubt that whatever the details of his martyrdom may be, Abdul Karim witnessed faithfully to the last for the Saviour Christ, and died because he would not deny Him. There are many secret disciples in Afghanistan who honor Christ as we do, and there is no doubt that at the present time a public acknowledgment of Christianity would mean a cruel death. At the same time, I believe that the Church in Afghanistan will not be established till there have been many such martyrs, who will seal their faith with their blood."[1]

Must only Afghan converts, however, seal their testimony with their life, or will missionaries also go and take possession, if need be, by winning the crown of martyrdom for the King? If Afghanistan were an island in the South Seas, would there be no John Williams, no Bishop Patteson?

The challenge of the unoccupied fields of the world is one to great faith and, therefore, to great sacrifice. Our willingness to sacrifice for an enterprise is always in proportion to our faith in that enterprise. Faith has the genius of transforming the barely possible into actuality. Once men are dominated by the conviction that a thing must be done, they will stop at nothing until it is accomplished. We have our "marching orders," as the

[1]T. L. Pennell, "Among the Wild Tribes of the Afghan Frontier," 293-295.

Iron Duke said, and because our Commander-in-Chief is not absent but with us, the impossible becomes not only practical but imperative. Charles Spurgeon, preaching from the text, "All power is given unto Me. . . . Lo I am with you alway," used these words: "You have a factor here that is absolutely infinite, and what does it matter as to what other factors may be. 'I will do as much as I can,' says one. Any fool can do that. He that believes in Christ does what he can not do, attempts the impossible and performs it."[1]

Frequent set-backs and apparent failure never disheartened the real pioneer. Occasional martyrdoms are only a fresh incentive. Opposition is a stimulus to greater activity. Great victory has never been possible without great sacrifice. If the winning of Port Arthur required human bullets,[2] we cannot expect to carry the Port Arthurs and Gibraltars of the non-Christian world without loss of life. Does it really matter how many die or how much money we spend in opening closed doors, and in occupying the different fields, if we really believe that missions are warfare and that the King's glory is at stake? War always means blood and treasure. Our only concern should be to keep the fight aggressive and to win victory regardless of cost or sacrifice. The unoccupied fields of the world must have their Calvary before they can have their Pentecost. Raymund Lull, the first missionary to the Moslem world, expressed the same thought in medieval language when he wrote: "As a hungry man makes dis-

[1]Sermon on "Our Omnipotent Leader," in *The Evangelization of the World*, London, 1887.

[2]"Human Bullets," a novel by Tadayoshi Sakurai. The experience of a Japanese officer at Port Arthur and a revelation of Japanese patriotism and obedience.

EL-WAD IN SOUTHERN ALGERIA, ON THE BORDERS OF THE GREAT SAHARA DESERT

Here is where the tribes of the interior come to trade. It is a large Moslem city, without a witness for Christ. Photograph was taken by Miss I. Lilias Trotter, of Algiers. Southward one can journey for nearly two thousand miles before reaching another mission station.

patch and takes large morsels on account of his great hunger, so Thy servant feels a great desire to die that he may glorify Thee. He hurries day and night to complete his work in order that he may give up his blood and his tears to be shed for Thee."[1]

The unoccupied fields of the world await those who are willing to be lonely for the sake of Christ. To the pioneer missionary the words of our Lord Jesus Christ to the apostles when He showed them His hands and His feet, come with special force: "As my Father hath sent Me, even so send I you."[2] He came into the world, and it was a great unoccupied mission field. "He came unto His own, and His own received Him not."[3] He came and His welcome was derision, His life suffering, and His throne the Cross. As He came, He expects us to go. We must follow in His footprints. The pioneer missionary, in overcoming the obstacles and difficulties enumerated in Chapter III, has the privilege not only of knowing Christ and the power of His resurrection, but also something of the fellowship of His suffering. For the people of Tibet or Somaliland, Mongolia or Afghanistan, Arabia or Nepal, the Sudan or Abyssinia, he may be called to say with Paul, "Now I rejoice in my sufferings for you and fill to the brim the penury of the afflictions of Christ in my flesh for His body's sake which is the Church."[4] What is it but the glory of the impossible! Who would *naturally* prefer to leave the warmth and comfort of hearth and home and the love of the family circle to go after a lost sheep, whose

[1]Lull's "Liber Contemplations in Deo," in S. M. Zwemer's "Raymund Lull," 132.
[2]John 20:21.
[3]John 1:11.
[4]Greek Text, Col. 1:24. Cf. Luke 21:4 and Mark 12:44.

cry we have faintly heard in the howling of the tempest? Yet such is the glory of the task that neither home-ties nor home needs can hold back those who have caught the vision and the spirit of the Great Shepherd. Because the lost ones are *His* sheep, and He has made us His shepherds and not His hirelings, we must bring them back.

"Although the road be rough and steep
I go to the desert to find my sheep."

"There is nothing finer nor more pathetic to me," says Dr. Forsyth, "than the way in which missionaries unlearn the love of the old home, die to their native land, and wed their hearts to the people they have served and won; so that they cannot rest in England, but must return to lay their bones where they spent their hearts for Christ. How vulgar the common patriotisms seem beside this inverted home-sickness, this passion of a kingdom which has no frontiers and no favored race, the passion of a homeless Christ!"[1]

James Gilmour in Mongolia, David Livingstone in Central Africa, Grenfell on the Congo, Keith Falconer in Arabia, Dr. Rijnhart and Miss Annie Taylor in Tibet, Chalmers in New Guinea, Morrison in China, Henry Martyn in Persia, and all the others like them had this "inverted home-sickness," this passion to call that country their home which was most in need of the Gospel. In this passion all other passions died; before this vision all other visions faded; this call drowned all other voices. They were the pioneers of the Kingdom, the forelopers of God, eager to cross the border-marches and discover

[1]P. T. Forsyth, "Missions in State and Church," 36.

new lands or win new empire. Of such Kipling's song reminds us:

"The gull shall whistle in his wake, the blind wave break in fire,
He shall fulfil God's utmost will, unknowing His desire;
And he shall see new planets pass and alien stars arise,
And give the gale his reckless sail in shadow of new skies.

"Strong lust of gear shall drive him out and hunger arm his hand
To wring his food from a desert nude, his foothold from the sand.
His neighbor's smoke shall vex his eyes, their voices break his rest,
He shall go forth till South is North, sullen and dispossessed;

"And he shall desire loneliness, and his desire shall bring
Hard on his heels a thousand wheels, a people, and a king;
And he shall come back in his old track, and by his scarce, cool camp;
There he shall meet the roaring street, the derrick, and the stamp,

"For he must blaze a nation's ways with hatchet and with brand
Till on his last won wilderness an Empire's bulwarks stand."[1]

These forelopers of God went not with hatchet and brand, but with the sword of the Spirit and with the fire of Truth they went and blazed the way for those that follow after. Their scars were the seal of their apostleship, and they gloried also in tribulation. Like the pioneer Apostle, "always bearing about in the body the dying of the Lord Jesus," and approving themselves "as ministers of God in stripes, in imprisonments, in tumults, in watchings, in fastings."

"Christ the Son of God hath sent me
To the midnight lands;
Mine the mighty ordination
Of the piercéd hands."

[1]Rudyard Kipling, "The Foreloper."

Thomas Valpy French, Bishop of Lahore, whom Dr. Eugene Stock called "the most distinguished of all Church Missionary Society missionaries," had the real pioneer spirit and knew the glory of the impossible. After forty years of labors abundant and fruitful in India, he resigned his bishopric and planned to reach the interior of Arabia with the Gospel. He was an intellectual and spiritual giant. "To live with him was to drink in an atmosphere that was spiritually bracing. As the air of the Engadine is to the body, so was his intimacy to the soul. It was an education to be with him. There was nothing that he thought a man should not yield—home or wife or health—if God's call was apparent. But then every one knew that he only asked of them what he himself had done and was always doing." And when Mackay, of Uganda, in his remarkable plea for a mission to the Arabs of Oman called for "half a dozen young men, the pick of the English universities, to make the venture in faith,"[1] this lion-hearted veteran of sixty-six years responded alone. It was the glory of the impossible. Yet from Muscat he wrote shortly before his death:

"If I can get no faithful servant and guide for the journey into the interior, well versed in dealing with Arabs and getting needful common supplies (I want but little), I may try Bahrein, or Hodeidah and Sana, and if that fails, the north of Africa again, in some highland; for without a house of our own the climate would be insufferable for me—at least during the very hot months—and one's work would be at a standstill. But I shall not give up, please God, even temporarily, my plans for the interior, unless, all avenues being closed, it would be sheer madness to attempt to carry them out."[2]

"I shall not give up"—and he did not till he died. Nor

[1]Mrs. J. W. Harrison, "Mackay of Uganda," 417-430.
[2]S. M. Zwemer, "Arabia, the Cradle of Islam," 350.

From Landon's "The Opening of Tibet," Doubleday-Page & Co.

LHASA, THE CAPITAL OF TIBET

The western gate of the city is shown in the foreground, and the towering potala palace is in the center. This huge palace temple of the Grand Lama is 900 feet in length and 70 feet higher than St. Paul's Cathedral.

will the Church of Christ give up the work for which he and others like him laid down their lives in Oman. It goes on.

> "O Eastern-lover from the West;
> Thou hast out-soared these prisoning bars;
> Thy memory, on thy Master's breast,
> Uplifts us like the beckoning stars.
> We follow now as thou hast led;
> Baptize us, Saviour, for the dead."

The unoccupied provinces of Arabia and the Sudan await men with the spirit of Bishop French. For the ambition to reach out from centers already occupied to regions beyond, even when those very centers are undermanned and in need of reinforcement, is not Quixotic or fantastic, but truly apostolic. "Yea, so have I been ambitious," said Paul, "to preach the Gospel not where Christ was already named, lest I should build on another man's foundation; but as it is written, They shall see to whom no tidings of Him came, and they who have not heard shall understand." He wrote this when leaving a city as important as Corinth, and goes on to state that this is the reason why he did not yet visit Rome, but that he hopes to do so on his way to Spain![1] If the uttermost confines of the Roman Empire were part of his program who had already preached Christ from Jerusalem to Illyricum in the first century, we surely, at the beginning of the twentieth century, should have no less ambition to enter every unoccupied field that they may see to whom no tidings came and that those who have not heard may understand.

"There is no instance of an Apostle being driven abroad

[1]Romans 15:20-24.

under the compulsion of a bald command. Each one went as a lover to his betrothed on his appointed errand. It was all instinctive and natural. They were equally controlled by the common vision, but they had severally personal visions which drew them whither they were needed. In the first days of Christianity, there is an absence of the calculating spirit. Most of the Apostles died outside of Palestine, though human logic would have forbidden them to leave the country until it had been Christianized. The calculating instinct is death to faith, and had the Apostles allowed it to control their motives and actions, they would have said: 'The need in Jerusalem is so profound, our responsibilities to people of our own blood so obvious, that we must live up to the principle that charity begins at home. After we have won the people of Jerusalem, of Judea and of the Holy Land in general, then it will be time enough to go abroad; but our problems, political, moral and religious, are so unsolved here in this one spot that it is manifestly absurd to bend our shoulders to a new load.' "[1]

It was the bigness of the task and its difficulty that thrilled the early Church. Its apparent impossibility was its glory, its world-wide character its grandeur. The same is true to-day. "I am happy," wrote Neesima of Japan, "in a meditation on the marvelous growth of Christianity in the world, and believe that if it finds any obstacles it will advance still faster and swifter even as the stream runs faster when it finds any hindrances on its course."[2]

He that ploweth the virgin soil should plow in hope. God never disappoints His husbandmen. The harvest

[1] C. H. Brent, "Adventure for God," 11-12.
[2] R. E. Speer, "Missionary Principles and Practice," 541.

always follows the seed time. "When we first came to our field," writes missionary Hőgberg from Central Asia, "it was impossible to gather even a few people to hear the glad tidings of the Gospel. We could not gather any children for school. We could not spread gospels or tracts. When building the new station, we also had a little chapel built. Then we wondered, Will this room ever be filled up with Moslems listening to the Gospel? Our little chapel has been filled with hearers and still a larger room! Day after day we may preach as much as we have strength to, and the Moslems no longer object to listen to the Gospel truth. 'Before your coming hither no one spoke or thought of Jesus Christ, now everywhere one hears His name,' a Mohammedan said to me. At the beginning of our work they threw away the Gospels or burnt them, or brought them back again;—now they buy them, kiss the books, and touching it to the forehead and pressing it to the heart, they show the highest honor that a Moslem can show a book."[1]

But the pioneer husbandman must have long patience. When Judson was lying loaded with chains in a Burmese dungeon, a fellow prisoner asked with a sneer about the prospect for the conversion of the heathen. Judson calmly answered, "The prospects are as bright as are the promises of God."[2] There is scarcely a country today which is not as accessible, or where the difficulties are greater, than was the case in Burma when Judson faced them and overcame.

The prospects for the evangelization of all the unoccupied fields are "as bright as the promises of God." Why should we longer wait to evangelize them? "The evan-

[1]Letter to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

[2]A. J. Brown, "The Foreign Missionary," 374.

gelization of the world in this generation is no play-word," says Robert E. Speer. "It is no motto to be bandied about carelessly. The Evangelization of the World in this Generation is the summons of Jesus Christ to every one of the disciples to lay himself upon a cross, himself to walk in the footsteps of Him who, though He was rich, for our sakes became poor, that we through His poverty might be rich, himself to count his life as of no account, that He may spend it as Christ spent His for the redemption of the world."[1] Who will do *this* for the unoccupied fields?

The student volunteers of to-day must not rest satisfied until the watchword, peculiarly their own, finds practical application for the most neglected and difficult fields, as well as in countries where the harvest is ripe and the call is for reapers in ever increasing numbers. The plea of destitution is even stronger than that of opportunity. Opportunism is not the last word in missions. The open door beckons; the closed door challenges him who has a right to enter. The unoccupied fields of the world have therefore a claim of peculiar weight and urgency. "In this twentieth century of Christian history, there should be no unoccupied fields. The Church is bound to remedy the lamentable condition with the least possible delay."[2]

The unoccupied fields, therefore, are a challenge to all whose lives are unoccupied by that which is highest and best; whose lives are occupied only with the weak things or the base things that do not count. There are eyes that have never been illumined by a great vision, minds that have never been gripped by an un-

[1] R. E. Speer, "Missionary Principles and Practice," 526.
[2] Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

selfish thought, hearts that have never thrilled with passion for another's wrong, and hands that have never grown weary or strong in lifting a great burden. To such the knowledge of these Christless millions in lands yet unoccupied should come like a new call from Macedonia, and a startling vision of God's will for them. As Bishop Brent remarks, "We never know what measure of moral capacity is at our disposal until we try to express it in action. An adventure of some proportions is not uncommonly all that a young man needs to determine and fix his manhood's powers."[1] Is there a more heroic test for the powers of manhood than pioneer work in the mission field? Here is opportunity for those who at home may never find elbow-room for their latent capacities, who may never find adequate scope elsewhere for all the powers of their minds and their souls. There are hundreds of Christian college men who expect to spend life in practicing law or in some trade for a livelihood, yet who have strength and talent enough to enter these unoccupied fields. There are young doctors who might gather around them in some new mission station thousands of those who "suffer the horrors of heathenism and Islam," and lift their burden of pain, but who now confine their efforts to some "pent-up Utica" where the healing art is subject to the law of competition and is measured too often merely in terms of a cash-book and ledger. They are making a living; they might be making a life.

Bishop Phillips Brooks once threw down the challenge of a big task in these words: "Do not pray for easy lives; pray to be stronger men. Do not pray for tasks

[1] C. H. Brent, "Adventure for God," 135.

equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle."[1] He could not have chosen words more applicable if he had spoken of the evangelization of the unoccupied fields of the world with all their baffling difficulties and their glorious impossibilities. God can give us power for the task. He was sufficient for those who go out to-day.

Face to face with these millions in darkness and degradation, knowing the condition of their lives on the unimpeachable testimony of those who have visited these countries, this great unfinished task, this unattempted task, calls to-day for those who are willing to endure and suffer in accomplishing it.

When David Livingstone visited Cambridge University, on December 4, 1857, he made an earnest appeal for that continent, which was then almost wholly an unoccupied field. His words, which were in a sense his last will and testament for college men, as regards Africa, may well close this book:

"For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and

[1] Phillips Brooks, "Twenty Sermons," 330.

then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. . . .

"I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. *I leave it with you.*"[1]

[1]W. G. Blaikie, "The Personal Life of David Livingstone," 243-244.

APPENDICES

APPENDIX A

SELECT BIBLIOGRAPHY

The books marked thus (*) are especially recommended.

AFRICA

Abyssinia

*Skinner, R. P.—Abyssinia of To-day. New York: Longmans, Green & Co., 1906.

*Stigand, C. H.—To Abyssinia Through an Unknown Land. London: Seeley & Co., 1910.

Vivian, H.—Abyssinia. New York: Longmans, Green & Co., 1901.

Wellby, M. S.—'Twixt Sirdar and Menelik. New York: Harper & Brothers, 1901.

*Wylde, A. B.—Modern Abyssinia. London, 1900.

Central Africa

Archin, A.—La Guinée Française. Paris, 1907.

Balfour, A.—First Report of the Wellcome Research Laboratories at the Gordon Memorial College, Khartum. Khartum, 1904.

Coillard, F.—On the Threshold of Central Africa. New York: American Tract Society, 1897.

*Dennett, R. E.—At the Back of the Black Man's Mind. New York: The Macmillan Co., 1906.

Ferrand, G.—Les Mussulmans à Madagascar. Paris, 1891.

*Friedrich, A.—Ins Innerste Afrika. Leipzig, 1909.

*Johnston, Sir H. H.—George Grenfell and the Congo. New York: Daniel Appleton & Co., 1910.

*Leonard, A. G.—The Lower Niger and Its Tribes. New York: The Macmillan Co., 1906.

Meinhof, C.—Zwingt uns die Heidenmission Muhammedanermission zu treiben? Osterwieck, 1906.

Nassau, R. H.—Fetichism in West Africa. New York: Charles Scribner's Sons, 1904.

Partridge, C.—Cross River Natives. London, 1905.

Schillings, C. G.—In Wildest Africa. New York: Harper & Brothers, 1907.

SIMON, G. K.—Die Mohammedanische Propaganda und die evangelische Mission. Leipzig, 1909.
*SWANN, A. J.—Fighting the Slave-Hunters in Central Africa. Philadelphia: J. B. Lippincott Co., 1910.
WEISS, M.—Die Volkerstamme im Norden Deutsch Ost Afrikas'. Berlin: Carl Marschner, 1910.
WUERZ, F.—Die Mohammedanische Gefahr in Westafrika. Basel, 1904.

SAHARA

BARTH, H.—Travels and Discoveries in North and Central Africa. London: Ward, 1890.
*DUVEYRIER, H.—Les Touareg du Nord. Paris, 1863.
*JEAN, C.—Les Tuareg du Sud-Est L'Air. Paris, 1909.
*NACHTIGAL, G.—Sahara und Sudan. Berlin, 1879.
*ROHLFS, G.—Quer durch Afrika. Leipzig, 1874.
*VISCHER, H.—Across the Sahara. London: Edward Arnold, 1910.

SUDAN

ALFORD, H. L. S.—Egyptian Sudan. New York: The Macmillan Co., 1898.
BENHAZERA, M.—Six Mois chez les Touareg du Ahaggar. Algiers: A. Jourdain, 1908.
*BUDGE, E. A. W.—The Egyptian Sudan. Philadelphia: J. B. Lippincott Co., 1907.
BULPETT, C. W. L.—A Picnic Party in Wildest Africa. New York: Longmans, Green & Co., 1907.
CHURCHILL, W. S.—The River War. London, 1902.
*GAUTIER, E. F., & R. CHUDEAU.—Missions au Sahara, Sahara Soudanais. Paris: Armand Colin, 1909.
*GIFFEN, J. K.—The Egyptian Sudan. New York: Fleming H. Revell & Co., 1905.
Guide to Egypt and the Sudan. New York: The Macmillan Co., 1905.
JAMES, F. L.—Wild Tribes of the Sudan. New York: Dodd, Mead & Co., 1884.
*KING, W. J. H.—A Search for the Masked Tawareks. London, 1905.
KUMM, H. K. W.—The Sudan. London: Marshall Brothers, 1906.
LENFANT, CAPT.—Le Niger. Paris, 1904.
NEUFELDT, C.—A Prisoner of the Khalifa. New York: G. P. Putnam's Sons, 1899.
PEEL, HON. S.—The Binding of the Nile and the New Sudan. New York: Longmans, Green & Co., 1904.
*ROBINSON, C. H.—Hausaland. London: Low, 1896.
*SLATIN PASHA, R. C.—Fire and Sword in the Sudan. New York: John Lane Co., 1895.

Steevens, G. W.—With Kitchener to Khartum. New York: Dodd, Mead & Co., 1898.
*Tangye, H. L.—In the Torrid Sudan. London: John Murray, 1910.
*Toqué, G.—Essai sur le peuple et la langue Banda. Paris, 1905.
Traill, H. D.—England, Egypt, and the Sudan. New York: E. P. Dutton & Co., 1900.
Ward, J.—Our Sudan. New York: Charles Scribner's Sons, 1905.

Somaliland

*Herbert, A.—Two Dianas in Somaliland. New York: John Lane Co., 1908.
Jennings, J. W.—With the Abyssinians in Somaliland. London, 1905.
MacNeill, M.—In Pursuit of the Mad Mullah. London, 1902.
Official History of the Operations in Somaliland. Great Britain War Office, London, 1901-04.
*Peel, C. V. A.—Somaliland. London, 1903.
Swayne, H. G. C.—Seventeen Trips Through Somaliland. London, 1900.

ASIA

Afghanistan and Baluchistan

Bellew, H. W.—Afghanistan and the Afghans. London, 1879.
Bellew, H. W.—The Races of Afghanistan. London, 1880.
Benn, E. F.—An Overland Trek from India, the Record of a Journey from Baluchistan to Europe. New York: Longmans, Green & Co., 1910.
Curzon, G. N.—Russia in Central Asia. London, 1889.
Field, C.—With the Afghans. London: Marshall Brothers, 1907.
Forbes, A.—The Afghan Wars. London, 1892.
Gore, F. St. G.—Lights and Shades of Hill Life in the Afghan and Hindu Highlands of the Punjab. London, 1896.
Gray, T.—At the Court of the Amir. New York: The Macmillan Co., 1901.
*Hamilton, A.—Afghanistan. New York: Charles Scribner's Sons, 1906.
Holdich, T. H.—The Indian Borderland. London, 1901.
*Imperial Gazetteer of India. Afghanistan and Nepal. Calcutta: Government Printing, 1908.
Lacoste, Major B. de.—Around Afghanistan. New York: Daniel Appleton & Co., 1909.
MacFall, C.—With the Zhob Field Force. London, 1895.
MacMahon, A. H.—The Southern Borderlands of Afghanistan. London, 1897.

*Martin, F. A.—Under the Absolute Amir. New York: Harper & Brothers, 1907.
Noyce, F.—England, India and Afghanistan. London, 1902.
Robertson, Sir G. S.—The Kafirs of the Hindoo Kush. London, 1896.
Sale, G.—Journal of the Disasters in Afghanistan in 1841-42. London, 1843.
Sultan, Mahomed Khan.—Constitution and Laws of Afghanistan. London, 1900.
Sultan, Mahomed Khan.—The Life of Abdur Rahman, Amir of Afghanistan. London, 1900.
*Tate, G. P.—The Frontiers of Baluchistan. London: Witherby & Co., 1909.
*Thornton, E. & A.—Leaves from an Afghan Scrapbook. London: John Murray, 1910.
Wheeler, S. E.—The Amir Abdur Rahman. London, 1895.
Yate, A. C.—Russia and England Face to Face in Asia. London, 1887.
Yate, C. E.—Northern Afghanistan. London, 1888.

Arabia (Mecca and Medina)

Badia y Leblich.—Voyages d'Ali Bey El Abassi en Afrique et en Asie pendant les annes, 1803-07. Paris, 1814.
*Bent, T.—Southern Arabia. London, 1900.
Buckingham, J. S.—Autobiography. London, 1855.
Burckhardt, J. L.—Travels in Arabia. London, 1829.
*Burton, R. F.—Pilgrimage to Al-Madinah and Meccah. London, 1893.
Clark, E. L.—The Arabs and the Turks. Boston.
*Doughty, C. M.—Travels in Arabia Deserta. Cambridge, 1888.
Finati, G.—Narrative of the Life and Adventures of Giovanni Finati. London, 1830.
Forder, A.—Ventures Among the Arabs. New York: Gospel Publishing House, 1909.
Gervais, C.—Mon Voyage à la Mecque. Paris, 1896.
Hogarth, D. G.—The Penetration of Arabia. New York: F. A. Stokes Co., 1904.
Huber, C.—Journal d'un Voyage en Arabie, 1883-84. Paris, 1891.
*Hurgronje, C. S.—Mekka. The Hague, 1889.
Keane, J. F.—My Journey to Medinah. London, 1881.
Keane, J. F.—Six Months in Meccah. London, 1881.
Niebuhr, C.—Description de l'Arabie, etc. Amsterdam, 1774.
Pitts, J.—Faithful Account of the Religion and Manners of the Mohametans. London, 1810.
Proust, A.—L'Orientation Nouvelle de la Politique Sanitaire. Paris, 1891.
*Ralli, A.—Christians at Mecca. London: William Heinemann, 1909.

ROCHES, L.—Trente-deux Ans à travers l'Islam. Paris, 1884-85.
SADLER, G. F.—Diary of a Journey Across Arabia. Bombay, 1866.
SEETZEN, U. J.—Reisen durch Syrien, Palastina, Phonicien, die Transjordan-Länder, Arabia Petræa und Unter-Ægypten. Berlin, 1854-55.
VERTOMANNUS, L.—Navigation and Voyages of L. Vertomannus. Hakluyt's Collection of Early Voyages. London, 1809.
VON MALTZAN, H. F.—Meine Wallfahrt nach Mekka. Leipzig, 1865.
WILD, J.—Neue Reisebeschreibung eines gefangenen Christen . . . insonderheit von der Türken und Araber jährlichen Wallfahrt von Alcairo nach Mecha, etc. Nüremberg, 1613.
ZWEMER, S. M.—Arabia: the Cradle of Islam, New York: Fleming H. Revell & Co., 1900.

CHINESE TURKISTAN

*HARTMANN, PROFESSOR M.—Chinesisch-Turkestan, Geschichte, Verwaltung, Geistesleben und Wirtschaft, Berlin.
LANDSDELL.—Through Chinese Turkistan.
PHIBBS, I. M.—A Visit to the Russians in Central Asia. Amsterdam, 1900.
SCHUYLER, E.—Turkistan. New York: Charles Scribner's Sons, 1901.
SHOEMAKER, M. H.—Trans-Caspia. Clarke.
*STEIN, M. A.—Ancient Khotan. Oxford, 1907.
STEIN, M. A.—Sand-buried Ruins of Khotan. New York: Charles Scribner's Sons, 1903.
WOOD, J. N. P.—Travel and Sport in Turkistan. New York: Daniel Appleton & Co., 1910.

INDO-CHINA (ANNAM, TONQUIN, ETC.)

AYMONIER, E.—Le Cambodge. Paris, 1900-04.
BARRAL, J.—La Colonisation française au Tonkin et en Annam. Paris, 1899.
BARTHÉLEMY, COMTE DE.—En Indo-Chine. Paris, 1899.
BERNARD, F.—Indo-Chine. Paris, 1901.
BILLET, A.—Deux Ans dans le Haut Tonkin. Paris, 1898.
BOELL, P.—L'Inde et le Problème Indien. Paris, 1901.
BONHOURE, E.—L'Indo-Chine. Paris, 1900.
*BROOMHALL, M.—Islam in China. London, 1910.
*CHAILLEY-BERT, J.—La Colonisation de l'Indo-Chine. Paris, 1892.
CLIFFORD, H.—Further India. New York: F. A. Stokes Co., 1904.
CUNNINGHAM, A.—The French in Tonkin and South China. London, 1902.
DUPUIS, J.—Le Tong-kin et l'Intervention française. Paris, 1897.

GALLOIS, E.—A Travers les Indes. Paris, 1899.
GOSSELIN, CAPT.—Le Laos et le Protectorat français. Paris, 1900.
GOSSELIN, CAPT.—L'Empire d'Annam. Paris, 1904.
*HEUDEBERT, L.—L'Indo-Chine Française. Paris, 1910.
IRELAND, A.—The Far Eastern Tropics. London, 1905.
JOTTRAND, M. AND MME.—Indo-Chine et Japan. Paris, 1908.
LAGRILLIÈRE-BEAUCLERC, E.—A Travers l'Indo-Chine, Cochinchine, Cambodge, Annam, Tonkin, Laos. Paris, 1900.
LAJONQUIÈRE, E. L. de.—Inventaire descriptif des monuments du Cambodge. Publications de L'Ecole Française d'Extreme-Orient. Paris, 1907.
MADROLLE, C.—Indo-Chine, Indes, Siam (Guide Books). Paris, 1902.
MALLESON, G. B.—History of the French in India. London, 1893.
NETON, A.—L'Indo-Chine et son Avenir Economique. Paris, 1903.
NICOLAS, P.—La Vie française en Cochinchine. Paris, 1900.
NORMAN, C. B.—Peoples and Politics of the Far East. London, 1895.
NORMAN, C. B.—Tonkin. London, 1884.
PATTÉ, P.—Hinterland Moï. Paris, 1906.
PAVIE, A.—Mission Pavie Indo-Chine, 1879-95. Geographie et Voyages. Paris, 1899-1906.
PICANON, E.—Le Laos Français. Paris, 1900.
REINACH, L. DE.—Le Laos. Paris, 1901.
*VASSAL, G. M.—On and Off Duty in Annam. London: William Heinemann, 1910.
VERSCHUUR, G.—Aux Colonies d'Asie et dans l'Ocean Indien. Paris, 1900.

FARTHER INDIA AND EAST INDIES

*CATOR, D.—Everyday Life Among the Head-Hunters. London, 1905.
*CHALMERS, J.—Pioneering in New Guinea. London, 1895.
COOLSMA, S.—De Zendingseeuw voor Nederlandsch Oost-Indie. Utrecht, 1901.
*FURNESS, W. H.—The Home-Life of Borneo Head-Hunters. Philadelphia: J. B. Lippincott Co., 1902.
Geographical Journal, XVI (1900).
HOSE, C.—In the Heart of Borneo. *Geographical Journal,* XVI (1909).
MACGREGOR, SIR W.—British New Guinea. London, 1897.
*MACKAY, K.—Across Papua. New York: Charles Scribner's Sons, 1909.
MCFARLANE, S.—Among the Cannibals of New Guinea. London, 1888.
RICHINGS, E.—Through the Malay Archipelago. London: Henry J. Drane, 1909.

*Simon, G. K.—Islam und Christentum. Berlin, 1910.
*Walker, H. W.—Wanderings Among South Sea Savages. New York: Charles Scribner's Sons, 1909.
*Warneck, J.—The Living Christ and Dying Heathenism. New York: Fleming H. Revell & Co., 1909.

Nepal and Bhutan

Ballentine, H.—On India's Frontier. London, 1896.
Bendall, C.—A Journey in Nepal. Cambridge, 1886.
Digby, W.—Nepal and India. London, 1890.
*Graham, J. A.—On the Threshold of Three Closed Lands. Edinburgh: Clark, 1899.
Sandberg, G.—Bhutan, the Unknown State. Calcutta, 1898.
Waddell, L. A.—Among the Himalayas. London, 1898.
*White, J. C.—Sikkim and Bhutan. London: Arnold, 1909.

Mongolia and Manchuria

Barzini, L.—Pekin to Paris. New York: Mitchell Kennerley, 1908.
*Curtin, J.—Mongols in Russia. Boston: Little, Brown & Co., 1908.
*Curtin, J.—The Mongols: A History. Boston: Little, Brown & Co., 1907.
*Gilmour, Rev. J.—Adventures in Mongolia. New York: Fleming H. Revell & Co., 1886.
*Gilmour, Rev. J.—Among the Mongols. New York: Fleming H. Revell & Co., 1888.
*Gilmour, Rev. J.—More About the Mongols. New York: Fleming H. Revell & Co., 1893.
Hedley, J.—Tramps in Dark Mongolia. New York: Charles Scribner's Sons, 1909.
Hosie, A.—Manchuria: Its People, Resources and Recent History. New York: Charles Scribner's Sons, 1904.
Howorth, H. H.—History of the Mongols, Ninth to Nineteenth Centuries. New York: Longmans, Green & Co., 1902.
Roberts, J. H.—Flight for Life and an Inside View of Mongolia. Boston: Pilgrim Press, 1902.
*Younghusband, F. E.—The Heart of a Continent. New York: Charles Scribner's Sons, 1904.

Siberia

Bookwalter, J. W.—Siberia and Central Asia. New York: F. A. Stokes Co.
*Curtin, J.—A Journey in Southern Siberia. Boston: Little, Brown & Co., 1909.
Deutsche, L.—Sixteen Years in Siberia. New York: E. P. Dutton & Co., 1905.
Goldschmidt, A.—Aus der Dekabristenzeit. New York: G. E. Steckert & Co., 1907.

*Howard, B. D.—Life with Trans-Siberian Savages. New York: Longmans, Green & Co., 1893.
*Kennan, G.—Siberia and the Exile System. New York: The Century Co., 1900.
Kennan, G.—Tent Life in Siberia. New York: G. P. Putnam's Sons, 1910.
Krausse, A.—Russia in Asia. New York: Henry Holt & Co., 1899.
Life and Voyages of Joseph Wiggins, Modern Discoverer of the Kara Sea Route to Siberia. New York: E. P. Dutton & Co., 1907.
Norman, H.—All the Russias. New York: Charles Scribner's Sons, 1902.
Stadling, J.—Through Siberia. New York: E. P. Dutton & Co., 1901.
Turner, S.—Siberia, a Record of Travel. Philadelphia: G. W. Jacobs & Co., 1906.
*Wright, G. F.—Asiatic Russia. New York: Doubleday, Page & Co., 1902.

Tibet

Bacot, J.—Dans les Marches Tibetaines. Paris, 1909.
*Bishop, Mrs. I. B.—Among the Tibetans. New York: Fleming H. Revell & Co., 1894.
Candler, E.—The Unveiling of Lhasa. New York: Longmans, Green & Co., 1905.
Carey, W.—Adventures in Tibet. New York: Baker & Taylor Co., 1901.
Cordier, H.—L'Expulsion de MM. Huc et Gabet du Tibet (1846). Paris, 1910.
Crosby, O. T.—Tibet and Turkistan. New York: G. P. Putnam's Sons, 1905.
Deasy, H. P.—In Tibet and Chinese Turkistan. New York: Longmans, Green & Co., 1901.
Duncan, J. E.—A Summer Ride Through Western Tibet. Berlin, 1906.
Filchner, W.—Das Kloster Kumbum in Tibet. Berlin, 1906.
Freshfield, D. W.—Round Kangchenjunga. New York: Longmans, Green & Co., 1904.
Gerard, F.—Tibet: The Country and Its Inhabitants. London, 1904.
*Hedin Sven.—Central Asia and Tibet. New York: Charles Scribner's Sons, 1903.
*Hedin, Sven.—Durch Asiens Wüsten. Drei Jahre auf Neuen Wegen in Pamir, Lop-nor, Tibet, und China. Leipzig, 1910.
*Hedin, Sven.—Le Tibet Devoile. Ouvrage traduit et asapte par Ch. Rabot. Paris, 1910.
*Hedin, Sven.—Through Asia. New York: Charles Scribner's Sons, 1899.

*Hedin, Sven.—Trans-Himalaya. New York: The Macmillan Co., 1909.
Holdich, Sir T.—Tibet the Mysterious. New York: F. A. Stokes Co., 1906.
Jenkins, Lady.—Sport and Travel in Both Tibets. London: Blades, East and Blades, 1909.
*Landon, P.—The Opening of Tibet. New York: Doubleday, Page & Co., 1905.
*Landor, A. H. S.—Explorer's Adventures in Tibet. New York: Harper & Brothers, 1910.
*Landor, A. H. S.—In the Forbidden Land. New York: Harper & Brothers, 1899.
*Lesdain, Count de.—From Peking to Sikkim. New York: E. P. Dutton & Co., 1908.
Macdonald, A.—Through the Heart of Tibet. New York: H. M. Caldwell Co., 1909.
*Marston, A. W.—The Great Closed Land. New York: Fleming H. Revell & Co., 1894.
Millington, P.—To Lhasa at Last. London, 1905.
Milloue, L. de.—Bod-Youl ou Tibet (le Paradis des Moines). Paris, 1906.
Rawling, C. G.—The Great Plateau. New York: Longmans, Green & Co., 1905.
*Rijnhart, S. C.—With the Tibetans in Tent and Temple. New York: Fleming H. Revell & Co., 1901.
Rockhill, W. W.—The Land of the Lamas. New York: The Century Co., 1891.
Sandberg, G.—The Exploration of Tibet. London, 1904.
Schneider, H. G.—Working and Waiting for Tibet. London: Morgan & Scott, 1895.
Sherring, G.—Western Tibet and the British Borderland. New York: Longmans, Green & Co., 1906.
Waddell, L. A.—Lhasa and Its Mysteries. New York: E. P. Dutton & Co., 1905.
Wellby, M. S.—Through Unknown Tibet. New York: J. B. Lippincott Co., 1898.

GENERAL

Barton, J. L., and Others.—The Mohammedan World of To-day. New York: Fleming H. Revell & Co., 1906.
Beach, H. P.—Geography and Atlas of Protestant Missions. New York: Student Volunteer Movement, 1901.
Blaikie, W. G.—The Personal Life of David Livingstone. New York: Fleming H. Revell & Co., 1880.
Brent, C. E.—Adventure for God. New York: Longmans, Green & Co., 1907.
Brent, C. E.—Leadership. New York: Longmans, Green & Co., 1908.
*Broomhall, M.—The Chinese Empire. London: Morgan & Scott, 1907.

Brown, A. J.—The Foreign Missionary. New York: Fleming H. Revell & Co., 1907.
Curzon, G. N.—Problems of the Far East. New York: Longmans, Green & Co., 1896.
Dennis, J. S.—Christian Missions and Social Progress. New York: Fleming H. Revell & Co., 1902.
Dwight, H. O., and Others.—Encyclopedia of Missions. New York: Funk & Wagnalls Co., 1904.
Evangelization of the World, The. London: Cambridge Band, 1887.
Forsyth, P. T.—Missions in State and Church. New York: A. C. Armstrong & Son, 1908.
Harrison, Mrs. J. W.—Mackay of Uganda. New York: A. C. Armstrong & Son, 1895.
Henderson, C. R.—Introduction to the Study of the Dependent, Defective and Delinquent Classes. Boston: D. C. Heath & Co., 1909.
Mill, H. R.—The International Geography. New York: Daniel Appleton & Co., 1900.
**Missionary Review of the World, The.* New York: Funk & Wagnalls Co., 1896.
Mott, J. R.—The Decisive Hour of Christian Missions. New York: Student Volunteer Movement, 1900.
Mott, J. R.—The Evangelization of the World in This Generation. New York: Student Volunteer Movement, 1910.
Popowski, J.—The Rival Powers in Central Asia, or the Struggle Between England and Russia in the East. London, 1893.
*Report of the World Missionary Conference, Edinburgh, 1910, Vols. I, IV, VI, VIII. New York: Fleming H. Revell & Co., 1910.
**Revue du Monde Mussulman.* Paris: Leroux, Vols. I-VIII.
Richter, J.—A History of Protestant Missions in the Near East. New York: Fleming H. Revell & Co., 1910.
Speer, R. E.—Missionary Principles and Practice. New York: Fleming H. Revell & Co., 1902.
Speer, R. E.—Missions and Modern History. New York: Fleming H. Revell & Co., 1904.
Speer, R. E.—The Non-Christian Religions Inadequate to Meet the Needs of Men. New York: Student Volunteer Movement, 1906.
Statesman's Year-Book. New York: The Macmillan Co., 1910.
*World Atlas of Christian Missions. New York: Student Volunteer Movement, 1911.
Zwemer, S. M.—Islam: a Challenge to Faith. New York: Student Volunteer Movement, 1907.
Zwemer, S. M.—Raymund Lull. New York: Funk & Wagnalls Co., 1902.
Zwemer, S. M.—The Message and the Man. New York: Student Volunteer Movement, 1910.
Zwemer, S. M.—The Moslem Doctrine of God. New York: American Tract Society, 1905.

APPENDIX B

STATISTICS OF MOHAMMEDAN POPULATION IN RUSSIA

Provinces of European Russia.	Total Population.	Mohammedans.	Buddhists (Lamaites).	Heathen.	Per cent. Mohammedans.
Arkhangelsk	237,000	55	....	....	Less than 1%
Astrakhan	1,004,000	300,000	135,000	....	30%
Bessarabia	1,935,000	600	....	....	Less than 1%
Vilna	1,591,000	4,300	....	....	" " 1%
Vitebsk	1,498,000	600	....	....	" " 1%
Vladimir	1,516,000	410	....	....	" " 1%
Vologda	1,343,000	176	....	....	" " 1%
Volhynia	2,989,000	4,880	....	....	" " 1%
Voronezh	2,581,000	310	....	....	" " 1%
Vyatka	3,031,000	132,000	....	5,500	5%
Grodno	1,603,000	3,750	....	....	Less than 1%
Don	2,564,000	3,500	32,000	....	" " 1%
Yekaterinoslav	2,114,000	2,090	....	....	" " 1%
Kazan	2,171,000	633,000	....	12,500	25%
Kaluga	1,133,000	170	....	....	Less than 1%
Kiev	3,559,000	3,000	....	....	" " 1%
Kovno	1,545,000	1,900	....	....	" " 1%
Kostroma	1,387,000	800	....	....	" " 1%
Kursk	2,371,000	480	....	....	" " 1%
Courland	674,000	600	....	....	" " 1%
Lierland	1,299,000	536	....	....	" " 1%
Minsk	2,148,000	4,600	....	....	" " 1%
Moghilev	1,687,000	184	....	....	" " 1%
Moscow	2,431,000	5,500	....	....	" " 1%
Nizhnii-Novgorod	1,585,000	41,000	....	....	2½%
Novgorod	1,367,000	500	....	....	Less than 1%
Olonets	364,000	70	....	....	" " 1%
Orenburg	1,600,000	360,000	....	....	22%
Orloffsk	2,034,000	426	....	....	Less than 1%
Penza	1,470,000	59,000	....	....	4%
Perm	2,994,000	150,000	....	21,000	5%
Podolia	3,018,000	3,450	....	....	Less than 1%

Provinces of European Russia.	Total Population.	Mohammedans.	Buddhists (Lamaites).	Heathen.	Per cent. Mohammedans.
Poltava	2,778,000	640	....	....	" " 1%
Pskov	1,122,000	37	....	....	" " 1%
Ryazan	1,802,000	5,000	....	....	" " 1%
Samara	2,761,000	190,000	....	5,000	7 1/10%
St. Petersburg	2,112,000	6,000	....	....	Less than 1%
Saratov	2,406,000	100,000	750	....	4%
Simbrisk	1,528,000	130,000	....	350	8 1/3%
Smolensk	1,525,000	300	....	....	Less than 1%
Taurida	1,448,000	191,000	....	....	14%
Tambov	2,684,000	17,000	....	....	Less than 1%
Tver	1,769,000	500	....	....	" " 1%
Tula	1,419,000	178	....	....	" " 1%
Ufa	2,197,000	1,000,000	....	100,000	50%
Kharkov	2,492,000	1,360	....	....	Less than 1%
Kherson	2,734,000	2,300	....	....	" " 1%
Chernigov	2,298,000	530	....	....	" " 1%
Esthonia	413,000	75	....	....	" " 1%
Yaroslavl	1,071,000	275	....	....	" " 1%
Poland:					
Warsaw	1,932,000	1,550	....	....	Less than 1%
Kalisz	841,000	214	....	....	" " 1%
Kielce	762,000	96	....	....	" " 1%
Lomza	580,000	480	....	....	" " 1%
Lublin	1,161,000	462	....	....	" " 1%
Piotrkow	1,404,000	311	117	105	" " 11%
Plock	554,000	266	....	....	" " 1%
Radom	815,000	65	....	....	" " 1%
Suwalki	583,000	786	....	....	" " 1%
Siedlce	772,000	669	....	....	.....
Caucasus:					83%
Baku	827,000	675,000	....	....	53%
Daghestan	650,000	340,000	....	....	62%
Elizabethpol	878,000	551,000	....	....	50%
Kars	291,000	146,000	....	3,300	5 1/2%
Koubausk	1,919,000	103,000	250	....	12 1/2%
Kutais	1,058,000	117,000	....	....	40 4/10%
Havrapolsk	873,000	38,000	10,300	....	53%
Tersk	934,000	485,000	4,100	....	20%
Tiflis	1,051,000	189,000	....	300	5 1/10%
Tscheruomorsk	57,000	3,100	....	....	41 7/10%
Erivan	830,000	350,000	....	13,800	.....

Provinces of European Russia.	Total Population.	Moham-medans.	Buddhists (Lama-ites).	Heathen.	Per cent. Moham-medans.
Siberia:					Less than 1%
Amur	683,000	665	8,500	3,700	1%
Yeniseisk	570,000	5,000	28	1,950	Less than 1%
Transbaikalia	672,000	3,200	174,000	4,400	1⅔%
Irkutsk	514,000	7,600	11,600	52,000	.....
Primorskaya and Sakhalin	243,000	3,000	53,200	24,350	12% 4½%
Tabolsk	1,433,000	64,900	3	4,410	2 1/10%
Tomsk	1,928,000	40,000	43	15,850	1%
Yakutsk	270,000	1,900	3	936	.....
Middle Asia:					100%
Akmolinsk	440,000	439,000	....	....	62½%
Sakaspisk	382,000	240,000	....	....	98½%
Samarkand	860,000	840,000	50	100	97%
Semiryechensk	988,000	880,000	....	....	33⅓%
Semipalatinsk	2,806,000	615,000	....	....	95%
Syr-Daria	1,478,000	1,400,000	....	....	86%
Turgai	453,000	390,000	....	100	77%
Uralsk	645,000	478,000	960	....	99%
Ferghana	1,572,000	1,550,000	126	80	.....
Finland	2,587,000	20	....	...	.....
Totals	.....	13,323,082	431,030	269,731	

Russian Dependencies in Asia:	Estimated Total Population.	Estimated Moslem Population.
Khiva	800,000	600,000
Bokhara	1,250,000	1,000,000

Total Non-Christian Population of Russian Provinces, 14,023,843

APPENDIX C

TABLE I. JAPAN[1]

Districts which have over 200,000 population to one Missionary (1) or no resident Missionary.

District	Population	Pop. to each Missionary (Excluding wives)		Number and names of stations in District
Iwate	748,752	249,584	1	Morioka
Yamagata	879,564	439,782	1	Yamagata
Fukushima	1,175,224	587,612	1	Wagamatsu
Niigata	1,780,123	356,024	2	Nagaoka, Niigata
Toyama	776,851	776,851	1	Toyama
Shiga	716,920	.....		No missionary
Miye	1,044,323	261,080	2	Tsu, Yamada
Tochigi	912,274	456,137	1	Utsumoimya
Ibaragi	1,200,475	400,158	1	Mito
Chiba	1,316,547	219,424	3	Chiba, Choshi, Sakura
Saitama	1,240,280	1,240,280	1	Kawaje
Wakayama	697,766	232,588	1	Wakayama
Okayama	1,188,244	237,648	1	Okayama
Kagawa	711,603	355,801	1	Takamatsu
Saga	654,593	327,296	1	Saga
Oita	854,982	284,994	2	Kurume, Oita
Okiuawa	476,230	476,230	1	Naha

TABLE II. BENGAL[1]

Districts which have over 200,000 population to one Missionary (1) or no resident Missionary.

District	Population	Pop. to each Missionary (Excluding wives)		Number and names of stations in District
Burdwan	1,532,475	218,925	5	Asansol, Burdwan, Kalna, Mankur, Raniganj
Birbhum	902,280	902,280	1	Suri
Midnapore	2,789,114	214,547	7	Bhimpur, Chandrakona, Contai, Khargpur, Midnapore, Santipur, Tamluk

[1]Condensed from Appendix in Vol. I, Report of World Missionary Conference, Edinburgh, 1910.

District	Population	Pop. to each Missionary (Excluding wives)		Number and names of stations in District
Murshidabad	1,333,184	666,592	1	Jiaganj
Jessore	1,813,155	604,385	1	Jessore
Khulna	1,253,043	1,253,043	1	Khulna
Rajshahi	1,462,407	292,481	3	Naogaon, Rampur, Boalia
Dinajpur	1,567,080	1,567,080	1	Dinajpur
Jalpaiguri	787,380	393,690	2	Baksa-Duar, Jalpaiguri
Rangpur	2,154,181	1,077,090	1	Rangpur
Bogra	854,533	213,633	1	Bogra
Pabna	1,420,461	284,092	2	Pabna, Serajganj
Dacca	2,649,522	203,809	3	Dacca, Jobarpar, Narainganj
Mymensingh	3,915,068	244,691	4	Biri Siri Jamalpur, Mymensingh, Tangail
Faridpur	1,937,646	322,941	2	Brahmanbaria, Chandpur, Comilla
Tippera	2,117,991	352,998	3	Faridpur, Rajbari
Noakhali	1,141,728	570,864	1	Sudharam
Chittagong	1,353,250	1,353,250	1	Chittagong
Gaya	2,059,933	411,986	2	Gaya, Tikari
Shahabad	1,962,696	1,962,696	1	Burar
Saran	2,409,509	301,188	3	Capra, Gopalganj, Siwan
Champaran	1,790,463	596,821	2	Chanpatia, Motihari
Muzaffarpur	2,754,790	2,754,790	1	Muzaffarpur
Darbhanga	2,912,611	970,870	1	Darbhanga
Monghyr	2,068,804	344,800	2	Chakai, Monghyr
Purnea	1,874,794	937,397	1	Purnea
Malda	884,030	.....	..	No missionary
Sonthal Parganas....	1,809,737	47,624	14	Bahawa, Deogarh (Baidyanath), Ebenezer, Godda, Jantara, Kadhar, Kari, Kador, Kharmatar, Madhupur, Maijam, Mohulpahari, Pekaur, Sagjuria, Taljhara
Cuttack	2,062,758	229,195	1	Cuttack
Angul & Khondmals	191,911	.....	..	No missionary
Puri	1,017,284	1,017,284	1	Puri
Palamau	619,600	.....	..	No missionary
Cooch Behar.....	566,974	.....	..	No missionary
Hill Tippera	173,325	.....	1	Rajgangpur (Kumarkela)

INDEX

INDEX

A

Abdul Karim, story of, 218.
Abijean, 40.
Abyssinia, 28, 71, 83, 221.
Adamawa, 26.
Adams, Joseph S., quoted, 122.
Adana, 146.
Adaptability of missionary, 190.
Addis Adeba, 28, 29, 83.
Aden, 23, 24, 28, 205.
Adrar, 27.
Adua, 28.
Afghanistan, 4, 6, 11, 12, 13, 66, 70, 79, 80, 103, 111, 113, 127, 146, 147, 153, 163, 164, 195, 207, 208, 218, 221; Amir of, quoted, 88; martyr of, 217; political hindrance to missionary occupation in, 81; women of, 117.
Afghans, 7; character of, 8; subjection of, 58.
Aflaj, 65.
Africa, 2, 4, 38, 62, 71, 99, 103, 109, 113, 125, 126, 133, 135, 145, 155, 160, 171, 173; east, 175; fanaticism in, 89; French in, 75; mission stations in, 42; Moslems in, 62; north, 41; obstacles to entrance of missionaries, 75; railway in, 27, 40; unoccupied areas of, 25, 209; west, 38.
Ah Kaf, 64.
Aksu, 14, 164, 208.
Algeria, 41, 74.
Allah, 7; desert, garden of, 70.
Ambition, to enter unoccupied fields, 225.
Amir of Afghanistan, 80, 147, 164, 178; speech of, 88; cruelty of, 94, 111; superstition of, 103.
Amulets, 104, 175.
Anderson, H., quoted, 49.
Anglo-Saxons, as explorers, 215.
Angola, 39.
Animism, 23, 126, 133, 134.
Animists, 99, 104.
Annam, 23, 116, 126.
Arabia, 7, 23, 63, 70, 79, 82, 84, 100, 102, 125, 127, 133, 159, 168, 169, 186, 221, 225; Bedouins in, 25, 64; largest unexplored area in, 63.
Arabian Mission, history of, 204.
Arabic language, 169, 170.
Arabs, 160, 170, 175; character of, 8; of Oman, 224.
Areas undiscovered, 62; unexplored in Arabia, 63; unoccupied, 3; unreached in China, 54.
Argument for missions, 95.
Arros, 148.
Asia, 4, 36, 160, 161; central, 2, 4, 6, 10, 11, 63, 66, 68, 89, 113, 146, 147, 158, 162, 209; largest unexplored territory in, 62; unoccupied territory, 4; western, 66.
Askabad, 12.
Assam Frontier Mission, 206.
Assam, Southern, 47.
Atheism, Buddhist, 131.
Atjeh, 34, 83.
Australia, natives of, footnote, 156; Papua compared with, 69.

B

Badakhshan, 12, 66.
Baedeker, Dr., quoted, 18.
Bagdad, 24.
Baghelkhand, 48.
Baghirmi, 5, 26.
Bali, 34.
Balkh, 12.
Baluchis, characteristics of, 7, 13.
Baluchistan, 7, 69, 116, 128, 147, 162, 194; area, 13; climate of, 70; political administration, 13.
Banka, 33.
Bannu, 207.
Baringa, 39.
Barny, Rev. F. J., quoted, 79.
Bassam, 40.
Bateson, J. H., quoted, 68.
Battaks, 136.
Bedouins, 24, 102, 106, 125; in Arabia, 25, 64.
Beggar-scavengers, 112.
Belts, not worn by Moslems, 161.
Bengal, eastern, 47, 49, 53.
Bent, Theodore, quoted, 24, 64.
Bertolucci, 85.
"Beyond His Care," poem, 58.
Bhopal, agency, 48.
Bhutan, 22, 98, 133; why missionaries do not enter, 75.
Bhutanese, characteristics of, 22.
Bible, distribution, 198; in Pushtu, 195; translation of, 196.

"Bigness of the Task," 226.
Billiton, 33.
Bissau, 40.
Blood-letting, 107.
Boke, 40.
Bokhara, 4, 12, 16, 17, 80, 107, 114, 162, 177, 208; the Cairo of Asia, 6.
Bolobo, 39.
Bompas, Bishop, quoted, 72.
Booth, William, quoted, 214.
Borneo, 34, 108; central, 63.
Bougainville, 35.
Brahuis, 13, 117.
Brent, Bishop, quoted, 229.
Bribery, 128.
Brigandage, 102.
British and Foreign Bible Society, 15, 37, 52, 77.
British East Africa, 5.
British Government, in Africa, 26, 76; influence in Central Asia, 17; in Tibet, 21; prohibits missions, 41, 76.
Brooke, Graham W., 209.
Brooks, Bishop Phillips, quoted, 229.
Broomhall, M., quoted, 114.
Buddha, 132, 143.
Buddhism, 10, 23, 104, 126, 131, 140; atheism of, 131; in Nepal, 21; in Tibet, 129.
Buka, 35.
Bundelkhand, 48.
Burckhardt, 126.
Buriats, 18, 138, 148.
Burma, 53, 206, 227.
Burton, 64, 85; quoted, 115.
Busrah, 24.

C

Calculating spirit, 226.
Cambodia, 23.
Campbell, J. F., quoted, 48, 49.
Cannibalism, 94, 108, 134; in Africa, footnote, 109.
Cantine, Dr. James, quoted, 204, 205.
Capacity of races for religion, 124.
Carey, William, 2, 80, 217.
Carlyle, Thomas, quoted, 94.
Carpenter, William Boyd, quoted, 155.
Carruthers, Douglas, 82, 125.
Caspian Sea, 10.
Caste, Islam knows no, 176.
Cautery, 106.
Central Asia, 2, 4, 6, 10, 11, 63, 66, 68, 89, 113, 146, 158, 162, 209; cities of, 17, 164, 208; political situation in, 80; races of, 6; Russia in, 16-18; Russian policy in, 80; unoccupied territory in, 4.
Central Asian Mission, 207.
Central Borneo, 63.
Central India, 48.
Central provinces, 47.
Challenge, of Christianity, 1; of the unoccupied fields, 219.
Chalmers, James, quoted, 35, 185.
Chaman, 13, 17.
Changbhakar, 75.
Chantos, 113.
Character of missionary needed, 184-185.
Charjui, 18.
Charms, 104, 175.
Che-kiang, 52.
Chiba, 46.
Children of Kashgar, 113, 114.
China, 2, 10, 19, 49-55, 96, 127, 153, 161, 171; areas unreached in, 54; inland mission, 50, 206; missionaries in, footnote, 51; population, 49; unfinished task in, 50.
Chinese Turkistan, 4, 11, 14, 19, 103, 164, 166; climate of, 14; Khirgese of, 7; without missionaries, 208.
Cholera, in Afghanistan, 101.
Chota Nagpur, 47.
Christian and Missionary Alliance, 206.
Christian medals, 158.
Christianity, 162; challenge of, 1; first days of, 226.
Church Missionary Society, 13, 162, 206, 207, 209, 210, 211, 224.
Church of Scotland Mission, 206.
Cities, of Arabia, 25; of China, missionary occupation of, 51; of Central Asia, 17, 164, 208.
Civilization, with evangelization, 120; without gospel, 125.
Clark, Edson L., quoted, 170.
Clark, Rev. Robert, quoted, 162.
Climate, hardships of, 64, 67; in Baluchistan, 70, 71.
Cochin-China, 23.
Colleges, in Central Asia, 208.
Colonial governments, 175.
Comity, mission, 44, 45.
Command of Christ, 155.
Commerce in Central Asia, 17.
Commercialism, 39.
Common sense needed by missionary, 199, 201.
Concentration of mission stations, 45, 184.
Conception of God, 137.
Congo, 5, 39; French, 40.
Creation, legend of, 125.
Cromer, Lord, quoted, 77; attitude of, toward missions, to Moslems, 211.
Cruelty, 110; in Africa, footnote, 100; perpetrated on the dead, 112; to criminals, 111; to relieve disease, 106.
Curtin, Jeremiah, 138.
Curzon, Lord, quoted, 83.
Central Sudan, 26.
Ceram, 35.
Chad, Lake, 25, 27.

D

Dahomey, 5.
Dalai Lama, 21, 87, 143.
Darjeeling, 87.
Davidson, W., quoted, 77-78.
Dayaks, 108, 136.
Death rate, reduced, 74.
Deck, Dr. Northcote, quoted, 72.
Degradation, 96, 131; of tribes in Borneo, 108; of womanhood, 113.
Dennis, Dr. J. S., quoted, 95, 97, 102, 115.
Dentistry, 107.
Dera-Ismail-Khan, 207.
Dersim, 66.
Desert of Gobi, 15, 19, 70, 71, 154.
Desert the garden of Allah, footnote, 70.
Desire for universal religion, 123.
Destitution, 155, 228.
Difficulties, 60, 217; a challenge, 90; disappearing, 73, 88, 152; in Malaysia, 37; in Somaliland, 77; of climate, 68, 71; of communication, 73; physical, 60, 61.
Diffusion of missionary effort, 45, 184.
Dilly, 34.
Discovery, 2.
Disposal of the dead, 112; in Papua, footnote, 112.
Distribution of mission forces, in Japan, footnote, 45; in India, 47.
Distrust, 136.
Divorce, 127.
Dixey, A. D., quoted, 13.
Doughty, C. M., 64, 65, 85, 86, 102, 106, 126, 128; quoted, 58.
Douglas, James, quoted, 118.
Dubreka, 40.
Dutch East Indies, 196; population, area, footnote, 33.
Dutch New Guinea, exploration in, footnote, 63.

E

East Africa, 175.
Eastern Bengal, 47.
Economic progress, 99.
Education, 167, 208.
Egypt, 127, 159; footnote, 76.
Egyptians, 210.
Emphasis in missions, 95.
England and Russia in Central Asia, 166.
Eritrea, 28.
Eskimos, characteristics of, 72.
Evangelization of the world in this generation, 228; with civilization, 120.
Exploration, 2; Anglo-Saxons in, 215; in Africa, 71; in Arabia, 64; in Tibet, 87.

F

Fairbairn, Principal, quoted, 122.
Faith, needed, 219, 226.
Falconer, Keith, 186; 222; letter of, 31; quoted, 94.
Famine in Arabia, 102.
Fanah, 110.
Fanaticism, 83, 103, 146, 147, 161; in Africa, 76, 83, 89; in Sumatra, 83.
Fatalism, 127.
Feast in Afghanistan, 189.
Fetiches, 105, 133, 137, 176; footnote, 104.
Filth, in Central Asia, 101.
Flies, in Baluchistan, 69.
Flores, 34.
"Forelopers of God," 222.
Forsyth, Dr., quoted, 222.
Fraser, Donald, quoted, 137.
Fraud, 148.
French Congo, 40.
French government in Africa, 75; in Indo-China, 23.
French Guinea, 5, 27, 40.
French Indo-China, 22.
French, Thomas V., quoted, 224.
Fu-kien, 52.
Fukushima, 46.
Fulton, Dr., quoted, 53.
Future life, 137.

G

Gairdner, W. H. T., quoted, 174.
German East Africa, 5.
German Sudan Pioneer Mission, 211.
Ghazni, 13.
Gilgil, 71.
Gilmour, James, 19, 222.
Gobi, desert of, 15, 19, 70, 71, 154.
God, conceptions of, 137, 145; delights in impossibilities, quotation, 214; the Opener, 90, 91.
Gomal Pass, 12.
Gondar, 28.
Gordon Memorial College, 176.
Gordon's statue, poem, 29.
Gospel, need of the 134; only hope, 119, 149.
Government, British, 76; British and Russian, 166; in Central Asia, 78-81; in Tibet, 21; lacking in unoccupied fields, 108.
Gowans, Walter, 210.
Greek Church and its missions, 18.
Guinea, French, 27, 40; Portuguese, 40.
Gurkhas, 21.
Gwalior, 48.

H

Hadjeb, footnote, 42.
Hadramaut, 24, 64, 159.
Hakkiari, 66.
Halevy, Joseph, 64.
Harar, 28.
Hardships, 67-68, 188; in Tibet, 216.
Harris, Hermann, 210.
Hasa, 79.
Hausas, 160; language of, 26, 41.

Head-hunting, 109.
Heart of two continents, 3-4.
Hedin, Sven, 68-69; quoted, 20, 101, 141, 158, 216.
Hejaz, 24, 84; railway, 86.
Helmund River, 66.
Herat, 12, 17.
Himalayas, 20, 67.
Hinduism, in Malaysia, 35.
Hodeida, 25, 224.
Hogarth, quoted, 62.
Högberg, missionary, quoted, 162, 227.
Hindrances, external, 60.
Holland, Dr. Henry, quoted, 172.
Holland, W. E. S., quoted, 48.
Home ties, 221.
Honan, 51.
Horse sacrifice, 138, 139, 149.
Hoti-Mardan, 207.
Huber, 64, 83.
Humor, sense of, needed, 189.
Hunter, George, 114.
Huntington, Ellsworth, quoted, 79.
Hunza, 7.
Husbandman waiteth, the, poem, 31.

I

Ibanshi, 39.
Ignorance, 103, 131, 132; of lamas, 142.
Illiteracy, 96, 119.
Immortality, 113, 146, 147; in Tibet, 119; of priests, 141.
Impossibilities, conquered, 217, 230.
Inadequacy of the various religions, 136.
India, 10, 47, 127, 171, 206; central, 48; mission forces in, 47; western, 49.
Indifference of church, 59.
Indo-China, French, 22.
Industry, 127.
Injustice, 128.
Insanitation in Mongolia, footnote, 101.
Insects, in Central Asia, 68, 69.
Inspiration, from difficulties, 226.
Intolerance, religious, 82; in Arabia, 84.
Inverted homesickness, 222.
Islam, 6, 10, 13, 18, 23, 34, 83, 125, 127, 133, 145, 162, 164, 173, 175, 176; British Government in regard to, 76-77; cruelty of, 100; in Africa, 41, 171.
Isolation, of Tibet, 20.
Ivory coast, 5, 27, 39.

J

Japan, 45, 49; missionaries in, 46; Protestants in, 45.
Jaspur, 75.
Jedda, 84, 101.
Judson, Adonarim, 227.

K

Kaaba, 86; covering, 104.
Kabul, 12, 80, 101, 147, 164, 177; Amir of, 80; prisons of, 111.
Kachi, 70.
Kafiristan, 12, 66, 164.
Kairwan, 42.
Kamerun, 5.
Kandahar, 12, 164.
Kanem, 26.
Kan-su, 4, 14, 53.
Karakum, 12.
Karim, Abdul, story of, 218-219.
Kasai Basin, footnote, 39.
Kashgar, 4, 14, 15, 69, 101, 114, 208.
Kedah, 36, 37.
Kei, as cure for disease, 106.
Keith, Thomas, 85.
Kelantan, 36, 37.
Kerebela, 104, 115.
Keriya, 113.
Khaibar Pass, 12, 163, 178.
Khartoum, 211.
Khatmandu, 22.
Khirgese of Chinese Turkistan, 7.
Khirghiz women, 114.
Khiva, 4, 11.
Khorasan, 36, 107, 153.
Khotan, 14, 113, 159, 164, 208.
Kiang-su, 52.
Kindness, needed by missionary, 193.
Kioto, 46.
Kipling, quoted, 181, 185, 212, 223.
Kiria, 14.
Kitchener, attitude of, toward missions, to Moslems, 211.
Kobe, 46.
Konakry, 40.
Koran, 7, 84, 100, 104, 105, 128, 165, 174, 177.
Kordofan, 148, 153, 196.
Kota Bharu, 37.
Krapf, 76.
Kuhistan, 36.
Kulja, 4, 14.
Kumm, Dr. Karl W., 26, 89, 116.
Kurdistan, 66.
Kwangsi, 53.
Kwang-tung, 53.
Kwei-chau, 53.

L

Lack, of men, 41; of vision, 59; of workers, 60.
Lacoste, quoted, 7.
Lamas, 87, 101, 130, 132.
Lamaism, 19, 126, 129, 132, 141.
Landon, Percival, quoted, 67, 68, 112.
Landor, A. H. S., 68.
Laos, 23.
Laotian Bible, 196-197.
Legend of creation, 125.
Leonard, Major, quoted, 124, 134.

Lesdain, Comtesse de, 71.
Lessons, to be gained from old societies, 203.
Lhasa, 21, 86, 87, 101, 112, 115, 142, 160, 164, 198; footnote, 21.
Liberia, 5.
Linquist, 195.
Livingstone, David, 69, 76, 217, 222, 230; quoted, 61, 186.
Livingstonia, 133.
Lobnor, 15.
Lombok Islands, 34.
London Missionary Society, 19, 206.
Loneliness, 69.
Longing after God, 136.
Loyalty, 157, 184.
Lull, Raymond, quoted, 220.
Luristan, 36.
Lut, 67.
Lyall, Alfred, quoted, 58.
Lying, 128, 136, 148.

M

Mad Mullah, of Somaliland, 83.
Madagascar, 38, 75.
Madras Decennial Conference, 44.
Madura, 34.
Mackay, Kenneth, quoted, 69, 109, 224.
Magaa, 159.
Maimachin, 19.
Malaria, 74.
Malaysia, 33, 126, 133, 135, 148, 212; population of, 37.
Manchuria, 4, 52.
Marriage in Central Asia, 114, 115.
Marston, Miss A. W., quoted, 131.
Martin, F. A., quoted, 94.
Martyr, Abdul Karim, 218.
Matthews, Aaron, quoted, 185.
Mecca, 24, 25, 64, 82, 84, 104, 128, 147, 160, 164, 198; footnote, 161; immortality in, 115; intolerance in, 85.
Mecca-pointer, 7.
Medical, charms, 105; missionary, 65, 193, 195; missions, 208; practices, native, 105-106; science, needed, 106.
Medina, 24, 25, 82, 84, 115.
Menelik II, 28.
Merv, 12, 17.
Meshed, 12, 115, 198.
"Messenger of God," quotation, 29.
Meyer, F. B., quoted, 214.
Micronesia, 196.
Miller, Dr. W. R., quoted, 173.
Miracles, 148.
Mission comity, 44-45.
Mission stations, concentration of, 45, 184; in Africa, 42; perils of, 199.
Missionaries, adaptability of, 190; as representatives of Christ, 192; common sense needed by, 200; excluded from Bhutan, 75; in China, 51; in India, 47; in Japan, 46; message of, 191; needed, kind of, 185; requirements of, 185-189.
Missionary occupation of the Chinese Empire, 50-54; of Sudan, 173.
Missionary Societies, 184; in unoccupied fields, new, 203.
Missions, argument for, 95; beginning of, 2; mean warfare, 188; need of, 183; opportunity for, in Turkistan, 167; progress of, 2.
Moffat, Robert, quoted, 120.
Mohammed, 84; hopelessness of his teachings, 122.
Mohammedan practices in Egypt, 76.
Monasteries, 132; Buddhist, 140; of Tibet, footnote, 142.
Mongolia, 4, 14, 19, 21, 52, 55, 67, 70, 101, 221.
Mongols, 4, 101, 154; in prayer, 154.
Morality, 127.
Moravian mission in Tibet, 206.
Moslems, 6, 23, 41, 104, 161, 178, 227; advance in Africa, 62, 174; hatred of Christians, 58; in China, 54; in Malaysia, 34; in Somaliland, 28; library of, 175; political authority of, 79; Raymund Lull, missionary to, 220.
Mosques, 6, 165.
Mosquitoes, 68, 69, 74.
Mott, J. R., quoted, 61.
Muir, John R., quoted, 152, 188.
Mulaya, 5.
Mullahs, 146, 149, 161, 165, 194; illiteracy of, 146.
Murray, Andrew, quoted, 214.
Muscat, 24, 64, 192, 205, 224.
Myers, F. W. H., quoted, 182.

N

Nagasaki, 46.
Nagoya, 46.
Nasrany, 86.
Native medical practices, 106-108.
Native States in India, 75.
Need of Central Asia, footnote, 16.
Neesima, quoted, 226.
Neglect, 59, 90, 155; in China, 52; in India, 48, 49; in Japan, 46; of church, 183; of provinces in Arabia, 24.
24.
Nejd, 25, 64, 65.
Nejran, 65, 159.
Nepal, 21, 75, 133, 221; Buddhism in, 21; why missionaries do not enter, 75.
New fields, 203.
New Guinea, 137.
New stations, 184.
Nias, 135.
Niebuhr, 64.
Niger, 5, 27, 38, 209.

Nigeria, 5, 25, 27, 41, 166, 173, 175; northern, 26; peoples of, 133.
Nile, 12, 26, 62, 196, 215.
Nirvana, 130.
Nolde, 64.
Nomads, 11, 125.
Non-Christian religions, 126.
North Africa, 41.
North Africa Mission, 42.
Nubas, 25.
Nyasaland, 5.

O

Obstacles, 185; to entrance of missionaries in Africa, 75.
Oceania, 196.
Okayama, 46.
Oman, 25, 36, 225.
Omdurman, 211.
Om Mani Padme Hum, 130.
Opportunities, a stimulus, 220; among Moslems, 178; lost, 156; 165, 228; present, 183.
Opposition, political, in Africa, 76; in Arabia, 79; in Siberia, 77; to Christian missions, 78-79.
Oran, 5, 41.
Orenburg, 177.
Orenburg-Tashkend Railway, 17.
Organization of a pioneer mission, 200.
Oriental Christianity, 127.
Osaka, 46.
Oxus, 12, 16, 17.

P

Paganism, degradation of, 135, 171.
Palawan, 35.
Palestine, 1.
Palgrave, 128.
Papua, 63, 68, 74, 108; people of, 125; social conditions in, 98.
Passion of a homeless Christ, 222.
Patience, 227.
Patteson, Bishop, 219.
Paul, 91, 185, 201, 221, 225; his ambition, 2; his indictment, 97.
Pennell, Dr. T. L., quoted, 8, 107, 158, 184; Mrs. T. L., quoted, 189.
Persia, 12, 164.
Persian Gulf, 36, 169, 205.
Personal religion, 127.
Peshawar, 12, 80, 207.
Petition of Tibetans, footnote, 88.
Philippine Islands, 35, 196.
Physical, barriers being eliminated, 74; obstacles, 61.
Pioneer, 185; much catch the vision, 191, 212.
Political, administration in Tibet, 21; hindrance to missionary occupation in Afghanistan, 81; importance of Afghanistan, 163; in Baluchistan, 13; in Egypt, footnote, 76; in western Asia, 168; interference, footnote, 75; objections to missions, 75; situation, in Central Asia, 80.
Politics, 168, 169, 176.
Polyandry, 116, 119.
Polygamy, 116, 118, 119, 127.
Population, 13; of Central Asia, footnote, 11; Dutch East Indies, 33.
Portuguese territory, 39; East Africa, 5; Guinea, 5, 40.
Post, Dr. George E., quoted, 194.
Poverty, in Arabia, 102.
Prayer, for unoccupied fields, poem, 55; of Asaph, 150; of Mongols, 154.
Prayer-flags, 19.
Prayer-wheels, 101, 129.
Presbyterian Church of the U. S., 39.
Priests, Buddhist, 140, 148; buried alive in Tibet, 143-144; in Tibet, 130; immorality of, 141, 147.
Prisoners, tortures to, 110.
Prisons, in Tibet, 111.
Progress, economic, 100; of Christianity, 177; of missions, 60.
Protection, gained from Koran, 105.
Protestant missions, in China, 50.
Protestants, in Japan, 45.
Provinces, of China, missionaries in, 54.
Punishments, 94, 108, 110.

Q

Qualifications needed, by missionaries, 186.
Quetta, 13, 172, 194.

R

Races, capacity for religion, 124; dying out, 154; of Central Asia, 8-10; waiting for Gospel, 6.
Ragyabas, 112.
Railway, 74, 165, 166, 168, 178; in Africa, 27, 40; in Arabia, 86; in Indo-China, 23; missions near, 209; Orenburg-Tashkend, 17; Russian, footnote, 17.
Rajputana, 48.
Raquette, G., quoted, 167.
Reasons for missions, 119, 120.
Red Sea, 25.
Regaining lost territory, 158.
Regions Beyond Missionary Union, 39.
Reinforcements, 183, 184; for mission stations, 207.
Religion, 163; capacity of races for, 124; desire for universal, 122.
Religions, non-Christian, 126; unsatisfactory, 130.
Religious, intolerance, 82; tyranny, 142.
Reproach of neglect, 183.
Resources of Afghanistan, footnote, 12.
Riadh, 64.

Rijnhart, Dr. Susie, *222*; quoted, 193, *216*.
Rio de Oro, 5, *27*.
Risks, on mission fields, footnote, 200.
Ritual of Lamaism, 129.
Rivalry of England and Russia, 17.
Roba'-el-Khali, 64.
Roches, Leon, 85.
Rockhill, W. W., quoted, 130.
Roman Catholic Church, *28*, 39, *206*.
Roof of the world, 10; hardships of, 68.
Routes, 15; new, to Europe, footnote, *62*.
Russia, 4, 10, 78, *166*; in Central Asia, advance in, *163*, 164; policy in, 81; population of, 16, 17.
Russian Turkistan, 4, 6, 11, 103, 114; without missionaries, *208*.

S

Sacrament, religious, of pagans, 139.
Sacrifices of Buriats, 138.
Sahara, 4, 5, 70, 82, *159*.
Samarai, 74.
Samarkand, 17, 164, *208*.
Sana, 25, 65, *159*, *224*.
Sarts, 7.
Savages, spirituality of, 124.
Scandinavian Alliance Mission, *206*.
Scenery of Baluchistan, 13.
Schlegel, quoted, 145.
Scholars, needed, 195.
Scriptures, in Chinese, 50; in Tibet, 88; translation, 41.
Seetzen, 64.
Sell, Canon E., quoted, 152.
Semi-centennial of Protestant missions in Japan, 45.
Sendai, 46.
Senegal, *166*.
Senegambia, 5, 40.
Senussi, 62, 89.
Shackelton, Sir Ernest, *215*.
Shamanism, 126, 140, 148.
Shaving of the head, *161*.
Shen-si, 53.
Shilluks, 25.
Siberia, 8, 18, 63, 77, 103, 126, 138; Bible in, 198; steppes of, 10.
Sierra Leone, 109.
Sikkim, *21*, 71.
Sindh, 49.
Singapore, 38.
Single men, needed, *202*.
Sirguja, 75.
Situation, missionary, to-day, *2-3*.
Slavery, in Africa, 99, *127*; in Arabia, 99.
Smyth, Bishop William, quoted, 190-191.
Soba, 159.
Social conditions, 114, 128; degradation, 153; evils, 97; problem of unoccupied fields, 95.
Sociological problem, 95.
Socotra Islands, 35, 159.
Solomon Islands, 137.
Somaliland, 5, *28*, 77, 83, *102*, *211*, *221*; women in, 116.
Southern Assam, 47.
Speer, Robert E., quoted, *228*.
Spencer, Herbert, quoted, *123*.
Spirits, worship of, 140.
Spiritual destitution, 153.
Spirituality, 124.
Spurgeon, Charles, quoted, *220*.
States of India, 75.
Stein, quoted, 68.
Steinhal, F. W., quoted, *171*.
Steppes, Siberian, 10.
Stigand, Captain, 71.
Student volunteers, *228*.
Strategic importance of the unoccupied fields, 153, 161.
Students, in Bokhara, 6.
Sudan, 25 *26*, *62*, 74, 77, 159, 173, 175, 196, *209*, *221*, *225*; attempts to establish missions in central, *209*, *210*; central, *26*; Egyptian, *26*; western, *26*; women in, 116.
Sudan Interior Mission, *210*.
Sudan United Mission, *211*.
Sulu Archipelago, 35.
Sumatra, 33, 83.
Sumbawa, 34.
Superstition, 3, 103, 119, 140.
Surgery, 107.
Svenska missions-forbundet, 78.
Swahelis, 160.
Swedish Mission in Turkistan, 15.
Syr Daria, 12.
Syria, 36, *127*.
Sze-chwan, 53.

T

Tailgan, 138.
Taiz, 64, 85.
Takhla Makan, 67.
Tamerlane, *162*.
Tanganyika, Lake, 39.
Tangye, H. Lincoln, quoted, *25*.
Tartars, *161*.
Tashkend, 17, 164, *208*.
Task, of the pioneer, 199; greatness of the, *226*.
Tate, G. P., quoted, 69.
Tawi-tawi, 35.
Teima, 82.
Telegraph, in Africa, 40; in Malaysia, 37.
Temperature in Baluchistan, 70.
Temple, 132.
Terjuman, *177*.
Terror of heathenism, 135.
Thirst, 69.
Tibet, *2*, 4, 6, 14, 20, *21*, *22*, *52*, 66, 67, 82, 86, 87, 100, 103, 111, 116, 126, 129, 131, 132, 142, 153, 164, 188, 195, *206*, *217*, *221*; Buddhism in, 128; exploration in, 87; hardships in.

footnote, 67; immorality in, 119; isolation of, 20; languages of, footnote, 195; plea for, 216; women of, 9, 118.
Tibetans, character of, 8.
Timbo, 40.
Timor, 34.
Tipperah, 75.
Tisdall, Charles E. G., quoted, 37.
Togoland, 5.
Tokio, 45, 46.
Tonking, 23.
Torture of the fanah, 110.
Trade routes, 12, 15, 19.
Translation of the Bible, 195.
Transportation facilities, 17.
Travels alone, who travels fastest, quotation, 182.
Trengganu, 36, 37.
Tropics, health in, 74.
Trotter, I. L., quoted, 214.
Tuaregs, 82, 159, 160.
Tucker, Bishop, of Uganda, 171.
Tugwell, Bishop, 210.
Tunis, 42, 82.
Turfan, 10, 164, 208.
Turkish government, 79; in western Asia, 168.
Turkistan, 12, 113; Chinese, 7, 14, 103; Russian, 4, 103, 114.

U

Udaipur, 75.
Uganda, 5, 62, 71, 133.
Unfinished task in China, 50.
United Presbyterians, 210.
United Provinces, 47, 48.
Unity of race, 123.
Unoccupied fields, advance into, 177; cause of, 61; Central Asia, 4; desire to enter, 225; division of, ?; government lacking, 108; in Africa, 25, 209; in first century, 1, 149; in Malaysia, 33-35; near mission stations, 43; reasons for occupation of, 156-159; social problems of, 94; strategic importance of, 153.
Upoto, 42.
Upper Senegal, 27.
Urgency of task, 1, 165, 171, 228.
Urumtsi, 4.

V

Vambery, A., quoted, 128.
Van Ess, John, quoted, 189.
Vassal, Gabrielle M., quoted, 140, 154.
Veil of Tuaregs, 160.
Verses of protection, 105.
Vischer, Hanns, quoted, 82, 89.
Von Wrede, 64.

W

Wadai, 5, 26, 62.
Wady Dawasir, 65.
Wakhan, 12.
Walker, H. W., quoted, 98.
Walwar, 117.
Warneck, J., quoted, 12, 134, 176.
Wellsted, 64.
West Africa, 38.
Western Asia, 66.
Western Sudan, 26.
Weston, Dr. Frank, quoted, 172.
White men and tropics, footnote, 74.
White, J. Claude, 22.
Williams, John, 219.
Wingate, Colonel G., quoted, 89, 152, 164, 195, 202.
Witch doctor, 105.
Wolfe, Joseph, 80.
Women, degradation of, 113, 115; in Central Asia, 114-117; in Somaliland, 116; in Sudan, 116; in Tibet, 9, 102, 118.

Y

Yarkand, 4, 14, 15, 60, 101, 208.
Yemen, 64, 65, 79, 159, 205.
Yokohama, 45-46.
Younghusband, Col., 67, 87, 106, 154, 157.
Yun-nan, 53.

Z

Zaka Kheyl tribe, 148.
Zambesi, 39.
Zem Zem, well of, 105.
Zungaria, 4, 14.
Zwemer, Peter J., 192.

Asceticism in Tibet - 143-4

JUL 11 1960 F

Date Due

Demco 293-5

BOSTON UNIVERSITY
BV3500.F111 BOSS
The unoccupied mission fields of Africa
1 1719 00090 4617

BOSTON UNIVERSITY

Boston University Libraries
http://www.bu.edu/library
This Material is due on the
latest date stamped:

~~AUG 1 9 2009~~
MAR 19 2010

Books are subject to recall
after 2 weeks.
Fines will be charged on all
overdue and recalled books.

Fines

Overdue	$ .50/day
Recall	$ 2.00/day
2 hr. & Overnight Reserve	$ 2.00/hour
24 hr. & 3 Day Reserve	$ 10.00/day
Unreturned	$ 100 minimum
Unreturned Reserve Book	$ 150 minimum
Billing Fee	$ 30